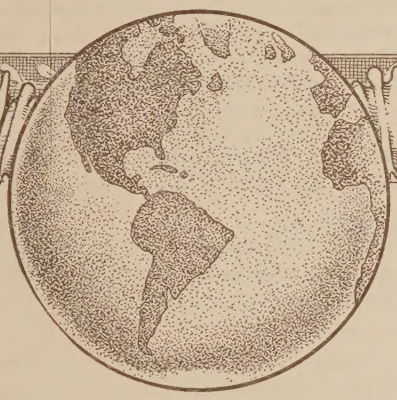
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

January 27, 1923



The Happy Warrior

Who is the happy warrior, who is he
That every man in arms should wish to be?
It is the generous spirit who,
Come when it will, is equal to the need,
Who, with a toward or untoward lot,
Prosperous or adverse to his wish or not,
Plays in the many games of life
Where what he most doth value must be won,
Whom neither shape of danger can dismay
Nor thought of tender happiness betray.

Wordsworth.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

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—*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON

DORCHESTER AVE. AND 60th ST., CHICAGO

Μιγμα

The Klan . . . is secret, and the American, as a man who talks much and boasts freely, naturally exaggerates the potency of secrecy. In consequence he has always been haunted by the fear of conspiracies—conspiracies hatched by the Pope, the Jews, the Reds, Japanese conspiracies to seize the Pacific coast, negro conspiracies to kill and rob and burn. Shall the Devil monopolize the good tune of secret conspiracy? We will conspire ourselves, in the Lord's name. (*New Republic.*)

υ λ

The Turks are in favor of extending complete religious freedom to all Mohammedans. (*Norfolk Virginian-Pilot.*)

υ λ

When the eighteenth amendment went through, Central California considered itself ruined; and ranchers grown old in the business contemplated suicide. Whole vineyards were torn up by the roots and replanted with alfalfa in the effort to stave off ruin. But now Volstead would find his strongest supporters in the grape growers. For grapes are fetching so much more than they did when Prohibition came in that one man made a profit of *two million dollars* when he sold a large vineyard purchased only two years previously. (*Annette Thackwell Johnson.*)

υ λ

Dr. Robert Stuart McArthur in a sermon on the lawlessness of the present day, said that some years ago while on a tour of the world he was told by educated people that he ought to return home and tell the people of America to recall every missionary they had sent to foreign lands, because the United States, while professing to be a Christian nation, is the only country in the world where lynch law goes unpunished and where men are burned at the stake.

υ λ

At a Denver church one Sunday evening every person in the congregation received a small envelope containing a new quarter of a dollar, and carrying these words:

"I am 25 cents.

"I'm too small to buy a quart of oil.

"I'm too small to buy one-half pound of candy.

"I'm too small to buy a ticket to a good show.

"I'm even too small to buy a box of undetectable rouge.

"But

"Most people think I'm terribly big when I come to church."

In the collection taken during the service there were few quarters and many bills.

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THE
Universalist Leader

Two Dollars a Year | 105th Year | New Series | Vol. XXVI | No. 4

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

MORE ABOUT COMEBACKS

"I DON'T like the Comebacks," said a noble Christian lady. "I am afraid of controversy. In our *Leader* and especially in our Church we want unity."

That is precisely why we publish so many of the "Comebacks." That is why we print letters of criticism. We want everything out in the open. We want all muttering known and read of all men, and not behind closed doors. But more than that, we want all sides represented. Of necessity the broadest editorial policy must be more or less narrow. Of necessity the editor expresses his view of truth. He may be a very good man for the job or a poor one, but he never has a complete vision of the truth.

He assumes from comments heard that the vast majority of *Leader* readers are with him. But he knows that he needs and that this majority needs statements from totally different standpoints to shock, to jar, to hurl us out of our self-complacency, to stimulate, and to make us efficient in declaring the vital truth.

There will be no real controversies. There will be nothing published that is mean. Plenty of things go to the waste basket. Life is too short to bother with a mind too unsound.

But try to visualize, dear critics, a *Leader* which is unafraid, ever seeking new truth, dominated by good will, in earnest, but day by day in every way growing in ability to read, mark, digest and laugh genially at Comebacks.

* *

IN THE PRIVILEGED CLASS

"IT has been an inexpressible relief to me," said the Universalist Sunday school teacher, "to have wages of the poorer paid classes of our people go up as much as they have. I mean cooks, washerwomen, day laborers and that kind of people."

The class looked at her in amazement. Finally one ventured to say: "I have never heard anybody say anything like that. Every day I hear somebody say 'Isn't it awful the wages we have to pay?' "

"Well," said the Sunday school teacher, "it is what my mother said when slavery was abolished. She had slaves. She objected to the way the North tried to abolish slavery. But down in her heart she felt responsible for a system on which there were such blots. I have always felt responsible, because of the low wages I paid, for some of the awful things poor people have been driven to do. Now when I pay them more I feel less to blame."

Is this a counsel of perfection, or is it simply plain unadulterated Christianity?

What if frequently labor demands are unjust, what if great numbers spend their extra money foolishly, should not Christian people consider the higher wages demanded and paid in domestic service and to day laborers a part of the contribution they ought to make to the common good?

How many members of our churches have above average incomes according to census statistics? Unquestionably ninety-five per cent.

Church members belong to the privileged classes, if we can venture to use such a phrase in a democracy. They should remember that they are under the old law that nobility must serve.

* * *

ARE WE GETTING FAT?

ARE we as a nation getting fat and flabby? Is "reducing" the main topic of conversation in polite society? Are we a "fat-bodied, fat-eyed, fat-eared, fat-souled nation?"

Are we gorging ourselves with all kinds of rich food while millions in Asia and Europe waste away from starvation?

These are the questions answered with a great, positive affirmative by the Rev. Wm. L. Stidger, ex-truck driver for the Y. M. C. A. in France and pastor of St. Mark's Methodist Episcopal Church in Detroit.

His subject is "Babbitts, Baked Beans and Books." His text is from the fifth chapter of "Babbitt," by Sinclair Lewis: "After he (Babbitt) had made himself disconsolate with mutton grease, he looked out on the world with gloom in his soul."

His sermon is an article in a recent issue of *Christian Work*.

"One single company," he says, "sold last year in one day more cans of baked beans than all the books that were published in a single year in America."

People are "starving their eternal souls while they are laying on fat physically."

Dr. Stidger may be a little sensational; Babbitt may be an exaggeration. But with all our faith in the innate dignity and worth of human nature, we believe that we need Stidger and we need Babbitt.

Let us get the mutton grease out of our souls.

* *

HOW MUCH OF THIS IS TRUE?

NOT long ago we had a talk with a clean-cut, intelligent young Presbyterian business man about the Church and the changing social order. Said he: "Take our minister. He has a high grade board. They are upright, honorable men. But they hold Dr. A. up to three things: 1. He must get a good congregation to hear him preach. 2. He must get members into the church. 3. He must keep the finances up. I don't mean that he has anything to do with the money directly, but he must attract enough people who are willing to pay the bills. His job is good congregations, increasing membership, financial solvency.

"If he does these things he is a success. If he does not do these things he is a failure.

"Now what chance is there for the church to make a social program?

"What chance is there for him to suggest anything really forward looking?

"Where would he land if he tried to apply the teachings of Jesus?"

How much of this is true? It can't be all true. Is there any truth in it? If so, what are we going to do about it?

* *

SOME COMMENTS ON CHURCH PAPERS

BISHOP JOSEPH F. BERRY of the Methodist Episcopal Church, says: "If the 18,000 ministers of our Church would devote one week to a tactful, pushful canvass for our church papers and do nothing else during that time it would be the best investment of seven days which the denomination ever made." The *Reformed Church Messenger* says: "Every good man and woman needs the stimulus of wholesome reading to enrich the individual life; but as members of the Church we all need a church-wide vision of the objectives and methods of promotion which would not only save us from the error of unintelligent criticism, but also arm us with facts and arguments to defend the Church and its organizations from irresponsible attack."

The *Christian Evangelist*, whose circulation man quotes the above and many more similar utterances, says: "We believe in the *Christian Evangelist* as the highest type of Christian weekly journalism to-day. We believe in the Disciples of Christ as called to a great mission and destiny. We believe in the ministers of our churches as the peers of any ministry in leadership, vision and consecration. The effort to place a Christian paper in every Christian church home is based on these three things."

In our humble opinion the great days of religious journalism are ahead and not behind. Part of this faith rests upon our deeper faith that the great days of the world are ahead and not behind. A higher standard of living, a greater average income, more leisure in the lives of the toilers, more time for reading, study, art, music, pleasure, service—all these are coming in the days ahead. They are not coming "any way," but "some way," the way of faith and effort.

The more a true church paper succeeds in building itself up and extending its influence, the more it paves the way for the greater days to come. And the more it succeeds in making the greater days come, the more it gets recognition itself as an indispensable part of the program of progress. But it must build itself up. It must hold the standard high. It must not pander to any sectarian or other group prejudice. It must not yield to the deadly competitive spirit. It must hold up with a power that penetrates, the ideals of individual Christian culture, co-operative action, universal brotherhood, and faith in a God who is "with us" and "in us" and "for us" now and forever.

The *Universalist Leader*, the successor, or rather the container of the spirit and tradition of great journals like the *Universalist* and the *Christian Leader*, dedicates itself at the beginning of another year to this kind of religious journalism.

It has a right to ask all who believe in the same ideals to help extend the range of its influence.

* *

"A CHAIN IS NO STRONGER THAN ITS WEAKEST LINK"

YOUR life is in your keeping. No organization, no group, no "bloc," is responsible for your life. You are the pilot of your ship. You are the one who is called to account again and again.

During the last few years, there has been an ever-increasing tendency to rely upon organization to promote our welfare, as shown by Frank W. Blackmar, professor of Sociology in the University of Kansas, in his stimulating book entitled, "Justifiable individualism." Professor Blackmar declares that "modern civilization is marked by mass production involving mass play of physical and social forces . . . Our politics, our economics and our ethics are machine-made; we go to the industrial world for our economic standards. Where formerly the individual conscience was sought for ethical judgment, now public opinion is the criterion. Smaller grows the influence of the individual, greater the limiting power of the mass."

The author then proceeds to show the fallacy of some reformers who maintain that "we must go to socialism, sovietism, or some other 'ism' in order to solve the problem" of our days. "They base their arguments," he says, "on the theoretical assumption that individualism is selfishness and, therefore, that the individual must go; that society and the community are the only forms of life worth considering. No doubt the individualistic system, when unrestrained, plays havoc in the industrial and political life. But restraint is also the essence of successful group activity. Without it the group becomes dominant and selfish, and the individuals that compose it become slaves to selfishness of the clan. The essential to success is an individual with good inherited traits, imbued with the ideals of efficiency and service, willing to live in fair and just restraint and well trained in the art of justice and co-operation."

Along the same line were the words uttered by Dr.

Nicholas Murray Butler, head of Columbia University, in an address before the American Bankers Association, when he said that what is needed in America today is "a great stirring of the spirit in men of affairs in the United States; there is no sadder sight than to see the antagonism growing in a democratic society, taking on the form of class consciousness and class hatred, growing between those who have a little more and those who have a little less."

The way out of our difficulties is not to rely so much upon some organization or bloc, but to raise up a generation of Christian citizens who will realize their responsibility to God and serve Him, and who will also be well trained in the fine arts of service, brotherhood, righteousness and comradeship.

And that is one reason why the world needs not less but more churches. That is the reason why bankers and merchants who neglect the church to play golf on Sundays and by their example influence boys and girls to forsake the church are as great enemies to civilization as any hair-brained philosopher. The Sunday schools and the churches do train boys and girls and men and women in the way of Christian citizenship, but it must have them as regular attendants in order that the best results may be attained.

A chain is no stronger than its weakest link, and a nation is no stronger than its average citizen.

H. H. N.

* *

WHY NOT TRY FRATERNITY?

FRATERNITY is a mysterious word. We wonder if any of us at one sitting can quite comprehend its full meaning. We are frank to tell you where we found it. It was not in a lodge manual, nor in a church hymnal, nor in the Hebrew Scriptures. We saw it written large on the pages of human experience. It is a large word, a very large word. Indeed sometimes we think it is many large words. For each time we read it from the book of life it seems to be another word. All of the words which it seems to us to mean are large words meaning large things. At times it appears as friendship, fellowship, comradeship, faith, hope, love. Any one of these words, save possibly the last one, but expresses fragments of the great word, fraternity. They are only complementary parts of it, so it would seem.

Fraternity is the one thing which can be set apart as having more influence than another in holding the human family together as a family. It is "that something" which makes a man who is lost in a desert or a jungle ache in his heart for the sound of a human voice, the sight of a human face and the clasp of a human hand. It is behind the spirit which has inspired men to explore, to adventure and in modern times to travel to see new or old faces, to meet new people, to discover, study and become acquainted with other human beings. It is "that something" which has drawn four men from the four corners of the earth to the same continent, making one nation, to the same valley to make one community. It is basic in all the forces which draws two souls together, making one household or family. And out of this fraternity-feeling has been born what is best in our homes, our communities, our business, our politics, our nation, our world.

A wise person recently said: "Get acquainted with the person whom you do not understand and with whom you have differences. You can never really hate a man whom you truly know. When you once know his trials and hardships and burdens you may find it hard even to dislike him."

Why not in all departments of life to-day try fraternity? When capital and labor, rich and poor, high and low, learned and untaught, white and yellow, come really to *know* each other, the desires and longings of each other's hearts, perhaps hatred and malice and ill-will may wither from the earth. Arthur Nash of our Cincinnati church puts the thought in these words: "Right human relations do not solve the problem of labor and capital. They eliminate it." And Mr. Nash has successfully demonstrated his conviction in his great business, where two thousand work on the law of fraternity. Fraternity, the spirit of brotherly love in action, has never failed to solve all our human problems if for no other reason than that it is the one great force which the world has never universally tried.

J. E. P.

* *

GOOD MIXERS

CENTURIES ago St. Francis of Assisi wrote in colloquial Latin the following precept: "Let the brothers take care not to appear long-faced, gloomy or even pious; but let them be joyous about their faith in God, laughing and good mixers."

Dr. Lyman Abbott, his son tells us, took this maxim as one of his rules of conduct: "He did not dwell apart in dealing with life, but, like Lincoln, Roosevelt and other great men, he was a good mixer."

What is it to be a good mixer?

Is it to be a back-slapper merely, a hail-fellow-well-met, a rough, loud, coarse member of a "Booster Club?" Is it to despise the things of culture? Is it to lower our ideals?

Not a bit of it. It is simply and solely a question of human sympathy, of knowledge of human nature, and of ability to apply that knowledge. It is liking people, trying to understand them, wanting to help them. It is rejoicing in the differences in human beings, liking Emerson and the Cape Cod fisherman, Longfellow and Walt Whitman, the man who paints your great pictures and the man who sells you fish.

And with all these it is keeping a happy heart and showing a happy face.

We can't do it without faith in God and faith in all sorts and conditions of men.

That is why the parson ought to be the best mixer in the village—"joyous about his faith in God—laughing—a good mixer."

* *

The reason why there are so many more fault finders than there are fault menders is because the former is much easier, and more spectacular.

* *

When we all get well through thinking there is nothing the matter with us, we shall be able to pay our bills with Russian roubles.

* *

When a man is said to have horse sense, try him out on the multiplication table instead of a bucket of oats.

World Peace, Its Obstacles, and Their Removal

Ernest M. W. Smith

HISTORIANS of a future age may have some difficulty in understanding the general attitude of the civilization of our time towards war. They would find that all agreed in considering war an evil and peace a blessing. Nobody objected to the petition in the litany, "From war, pestilence and famine, good Lord, deliver us," nor to the prayer, "Give peace in our time." Indeed they might note that there were few who did not profess to consider war the sum of all evils and peace the highest good, or who objected to the declaration of General Sherman that war is hell.

For this reason it would puzzle them to find that the great majority of those professedly Christian people maintained that war in certain cases became a sacred duty and peace a base and cowardly thing. They would discover the further interesting fact that for two or three generations history failed to show any instance of a war in Christendom in which both sides did not engage in it as one of those cases where war was holy and virtuous and peace an evil. In fact all wars were blessed things—blessed by the clergy of the respective sides, and evil only in so far as "the other side" was concerned.

They would note further that the nations had engaged in those wars with the solemn assurance that by so doing they would receive a great spiritual uplift, they would "find their souls," that battle would be a sort of sacrament of grace, and yet these promises were made in the face of the failure of all such previous prophecies of spiritual regeneration through "the baptism of fire." But each new war had its spiritual justifiers and prophets.

They would discover that all civilized nations maintained this strange contradictory attitude, and all nations while praying for peace thought it the highest wisdom to keep in the best possible state of preparedness for war, in spite of the obvious fact that such preparedness always acted as an additional provocative and made the danger but more imminent.

Now those historians would be gravely mistaken were they to conclude that this contradictory attitude was the result of insincerity on the part of all or even any of those nations. Close study would fail to find that the great majority of any nation were other than deeply sincere in their desire for peace, and equally sincere in supporting their country in war. In fact, it would be seen that this very sincerity and confidence in their position was the greatest obstacle to the realization of permanent world peace. All Christendom found itself in an *impasse* where it trod a vicious circle, always yearning for peace, yet going from one holy war into another.

Let us try to get an unbiased view of our own time and find out how this condition has been brought about. I think that we will find the solution in the attitude of mind that is revealed in the objections that are usually made to efforts to end war.

Let us first consider what we will call the Quaker position and the popular attitude towards it. The Quaker says that since war is evil then it can never be good, and the way to stop it is to stop going to war. He insists that if the individuals that compose the nation were to refuse to take part in it governments would soon discover some other way of settling their difficulties. This is the position of the followers of William Penn, Count Tolstoi, and other small bodies of people. Before passing to the discussion of this argument let me observe that throughout the world to-day the Quaker is everywhere respected, and nowhere is he considered a fool.

Yet the average man refuses to consider the Quaker's position a practical one. He argues thus: "If a bandit were to attack one it is one's social duty to resist. We have police to restrain the violent and degenerate. No man thinks when a drink-crazed fellow threatens his life, or when some lunatic endangers the lives of his neighbors, that it is wrong to use violence to overpower him, and, if necessary, to take his life to save the lives of others. Must not we do the same with bandit nations? Are there not nations that sometimes go crazy and must be treated as we would treat an insane person or a drink-crazed degenerate?"

The above objection is the first great obstacle to peace, and we will consider it later.

The next great obstacle is the fact that the Christian religion is generally organized on a national rather than on an international basis. In the matter of national and racial strife the Church has been the great offender. While all other forms of the institutional life of western civilization have been built upon national traditions, the history of the Christian Church is rooted in the great adventure to save the Roman world through a universal brotherhood in which there was to be no distinction between barbarian and Scythian, Greek and Jew, bond and free. But the modern nationalized Church has re-established paganism. It is taking mankind back beyond the time of Caesar and Alexander when national deities were overthrown. Nowhere does the Koran take the position towards the man who shirks military duty in a war with the infidel that the average Christian Church does toward "the slacker" in a war with their fellow Christians. Yet we are told that Islam is a religion of the sword and Christianity is one of love. I fear that we are even more lacking in a sense of humor than we are in a real understanding of Christianity.

It is proper at this time to speak of the effect of religious support of war, or of any other evil. What made negro slavery so vile in the United States was the support given it by the Church. If a man engages in an evil practise against his conscience and can find no excuse to quiet his conscience, he is much more apt to be restricted in his actions than if he can be convinced that the course which coincides with his desires also coincides with the principles of religion and patriotism. That is why religious wars and religious persecutions are so much worse than any others. When hate and destruction are given free rein and even encouraged as virtues they are indeed terrible. In

this we see that a church and a religion may be made either a blessing or a curse. As Jesus said, "If the light that is in thee be darkness, how great is that darkness!"

The third and greatest obstacle is the modern spirit of nationalism, generally called patriotism. For the old pagan patriotism of Greece and Rome I have considerable respect. It was the natural extension of the boundaries of family devotion. It bred self-restraint, respect for wholesome law, and co-operation for the common good. But the degenerate nationalism of our day I consider one of the worst corruptions of the age. It is a mixture of snobbishness, self-interest, and hypocrisy. It expresses itself in animosity towards the foreigner, in intolerance of the ideals and usages of any other nation, in a readiness to fight, and in refusal to consider one's own nation other than the Lord's chosen people destined to dominate the world.

I presume that there are Americans—Americans who belong to the minority who claim the exclusive right to the name of American because descended from the old colonial stock—who fancy that they are at once the envy and the admiration of all the world. But let them not be at all deluded. They may be popular around European hotels while spending their money, but if they have keen ears they may hear the whispered comments upon their vulgarity, their loud manners, their lack of culture, their insufferable conceit. Indeed, they have but to step across the boundary into a Canadian town to find that they are not considered the most admirable people in the world. It may help them even in their attitude towards the negro to read the translation of an article written by a Japanese gentleman in a magazine of his country after spending some time in this country. He complains of the very disagreeable odor that comes from the bodies of our lordly race, especially when in close-packed numbers as in cars and theaters. So it goes throughout all civilization. The German hates the Frenchman; the Frenchman hates the German; both agree in disliking the English. One of the evil results of the war has been a veritable orgy of worse than pagan nationalism with its senseless egotism and equally senseless jealousies and hatreds.

Now let us consider how these three great obstacles are to be removed. First let us deal with the conviction that we must be prepared for bandit and insane nations, and that the Quaker attitude is an impractical one until there is a radical change in all human nature. If we examine this objection closely we will find that it is nothing but an outcropping of nationalism. Each nation is taught by school and press and pulpit that the world has nothing to fear in its case. Even France bitterly resents the charge that it is militaristic, or that any nation need have anything to fear on its account. Germany never professed anything but the most pacific intentions. It is always the other fellow.

So it is very plain that defending one's home against bandits, drunken marauders and maniacs is not at all a parallel to waging defensive war or preparing to defend our country against bandit or insane nations. For the most essential truth to be taught the civilized world to-day is that the danger from bandit nations and crazy nations is a myth for the simple reason that there are no such nations—at least none that any of us need trouble our heads about. It is easy to prove to a person of very ordinary intelligence that the measure of a nation's civilization is the measure of its social morality, of its self-restraint, of its ordered thinking, its capacity to sink self-interest and think and act in terms of the general welfare. In other words, the nation most capable of conducting modern warfare is the one least likely to have anything but repugnance for war. Before the outbreak of the world war this was the general feeling throughout the world. There were outbreaks and savage conflicts in the Balkans and Central American states, but they did not shock us very much because we felt that those peoples were backward in civilization. Before the war we all thought that Germany had a higher degree of social morality than had France. In that I am confident that we thought rightly. It was on this account that the whole world was shocked at the reported banditry and ruthlessness of Germany. This was made a text by Billy Sunday to show the evil of modern culture and the deadly virus of higher criticism and evolution. Now we can face the fact that all of this reported banditry and ruthlessness was propaganda. I mean that the war was carried on with no more ferocity and ruthlessness by the one side than by the other; and that each side was convinced that it was a war for liberty and in self-defense. As the soul of each soldier went out from life on the battlefield, in whatever army he was fighting, he could say:

> "I gave my life for freedom, this I know;
> For they who bade me fight had told me so."

It is plain to an impartial observer that many years ago both Germany and England, so far as the vast majority of their people are concerned, reached a point of moral enlightenment where it was morally impossible for them to wage an offensive and unnecessary war. In order to bring them to the fighting point it was necessary to make them believe that they must fight or submit to robbery and dishonor. That is the meaning of the German Emperor's speech from the balcony of the Potsdam palace on the eve of the declaration of war: "For us there is no other way of escape. The sword is forced into our hand." So said they all.

Then followed the most terrible moral catastrophe that the world has ever seen. The finest, cleanest manhood of all the nations started to meet one another in the inferno of the battle-field; they marched singing and in high spirits, in an intoxication of patriotism; they were sent away with the blessing of their homes to fight in a holy cause, and, worse still, the blessing of the churches, because those moral leaders of the people, who were supposed to seek for truth and righteousness in another way than by counting noses, had been so poisoned by nationalism that they were ready to take a parliamentary or congressional majority as a "Thus saith the Lord." They knew that modern diplomacy meant scientific lying; but they were ready, when it came to dealing with another nation, to take the word of one set of liars against another, and pronounce a benediction upon their declaration of war.

"How wanes thine empire, Prince of Peace!
With the swift circling of the suns
The ancient gods their power increase.
Lo, how thine own anointed ones
Do pour upon the warring bands
The devil's blessings from their hands."

Now I do nct deny that there are what may be called bandit nations or nations that are semi-bandit; but, as I have said, they never cause anybody any worry. We are not afraid of the wild Kurdish tribes. We have no cause to be worried about banditry in Mexico. There never was an American killed in a border raid that was not shot by a rifle made in Connecticut or in some American munition station. We hear much talk of the danger from Islam. It is a myth. The Turks themselves can do no harm to any nation of Christendom except through the aid of some Christian nation. The arms with which they massacred Armenians were supplied to them by one of "our glorious allies" in the late war to end war. No nation of Islam is able to carry on modern warfare. They have neither the equipment nor the education. Let me again repeat that a high grade of intelligence and social morality is essential to make a nation formidable in war, and that therefore the only way that war can be perpetuated in civilization is by the prostitution of religious and educational leadership to the cause of nationalism.

But back of this nationalism stands the power of special privilege, always the corrupting influence in both Church and State, and whose motto has always been, "Divide and rule." The bogey fears of foreign enemies have always been a good corrective for domestic unrest. An anti-foreign movement is well calculated to cover up defects in the administration of justice and inequalities of wealth. It still remains the last and best refuge of a scoundrel.

We are in peculiar danger in this country from this anti-foreign mania. With us the despised foreigner is not on the other side of a broad river or channel or range of mountains. He is everywhere amongst us. He is being looked upon as a legitimate object for exploitation and a natural beast of burden. Mr. Munsey, in a recent speech before the Bankers' Association, congratulates us on our attitude towards labor and considers a foreign-born servile class in our midst a desirable thing. Thus we see honest labor is being degraded as it was degraded in the South by slave labor. This in itself is one of the worst calamities that can befall a nation. Furthermore, this continual buttering oneself all over with the same stale butter is a most stultifying influence in our national life. It is giving us a provincial outlook, and almost everything distinctively American, from the constitution and the flag to pork and beans, is being made an object of a barbarian fetich-worship.

The task of the free and enlightened forces of civilization is to relieve the nation of the baseless fears of one another. French militarism is entrenching itself through fear of Germany. German militarism was built upon fear of France and her ally Russia. It must be admitted that France has less reason for fear now than Germany had previous to the great war. For many generations previous the soil of Germany had been drenched in the blood of her children slain by French invading hosts, and in fact all over Europe, from Mosscow to Madrid, the French, through successive invasions, had left a trail of smoking ruins. If this fear of one another can not be allayed then there is no hope for Europe nor for the world.

This fear can be allayed only through a great international religious agency. The nationalistic Christian Church is the greatest agency for keeping the world divided that exists. On the other hand, the one hope of the world lies in the organization of all the free humanitarian religious forces in a great religious organization upon an entirely international basis and devoted primarily to the task of spreading the message of reconciliation and universal brotherhood. It must keep itself free from all entanglements of race prejudice and above the battle of diplomats.

The Roman Catholic Church is in this respect far in advance of Protestantism, but its efficient autocracy and its anti-democratic spirit and dogmatic opposition to intellectual and spiritual freedom make it not only unfit for leading in this great work, but rather to be feared.

The principal task of the true Church must be, as I have indicated, the breaking down of the walls of nationalism, which have no place in a world civilization and are incompatible with the spirit of world brotherhood. The time has come when the entire Christian Church must make its choice between Christ and nationalism. I fear that a very large portion will choose Barabbas, the popular robber hero, and shout for the crucifixion of the Christ. Those who choose to follow the lead of the lover of all mankind must boldly take the road that leads to the new day.

What Can a Layman Do for His Church?*

James H. Morgan

FIRST let us for a moment ponder on what the church needs most. Is it money? Is it regular attendance at church? Is it work on various church committees? Is it willingness to represent the church whenever the occasion demands? As this is Laymen's Day, all remarks are addressed, of course, to the men, but, to be perfectly frank, my remarks may be considered of equal importance to the ladies.

Does the church need money? Of course it does. Every organization to which I belong, excepting the church, tells me how much money it expects me to contribute to its treasury to help pay expenses from year to year, in the way of initiation fees and yearly dues, yet the church, the greatest of all organizations created for the good of humanity and established for your family's and my family's welfare, has no fixed price or dues. You are supposed to give as liberally as possible to help pay expenses. Stop a moment and reflect! Do we give our church, in comparison to the

*A Laymen's Day address in the church at Hartford, Conn.

benefits we receive, as much as we give to other organizations with which we are affiliated? I think not.

Should we attend services every Sunday? Yes, if possible, for by our attendance we show our interest, we know what is going on in church work, or become an active working unit in the work of the church, and only as such have we a right to make constructive criticism relative to the affairs of our church.

Let me ask you men one question. As a member of any organization to which you may belong, if you attended meetings only once in a while, would you dare to offer criticism of the methods of the officers? No, you would not. You would realize that, to take active part in the management of your club or organization, you would have to come often and familiarize yourself with affairs, before taking part in its deliberations. So, with the church, why criticise its management, when you perhaps only come to church once in a great while and know very little of the perplexities with which your officers are struggling? What the trustees want is constructive criticism and earnestness on the part of their fellow members, which they can not get unless the laymen take active part in the church work.

Millions of laymen do not understand that churches are meeting world conditions. At the head of each church is the minister, who is working, thinking and planning for world good and human welfare as no generation of ministers ever planned before. Disappointments and failures appear everywhere, as they always have and always will.

"Rescue the Perishing," a hymn over which our fathers shouted, implied a limited task, whereas to-day the minister is not content with the work of rescue; he seeks out the reason why the perishing perish, and demands that the cause be removed, whether it be in saloons, slums or worse, misused wealth, isolation, desolation or plain ignorance. Breaking through tradition which limited him to the pulpit and pastoral calls, the modern minister has become more than a moral guide and a denouncer of sin and sinners. He deals with all worldly topics, in the gymnasium, on the gridiron, on the baseball field, he is in political movements, he takes a hand in social and industrial problems, in fact, wherever men gather for work or play, the ministers are expected to take active part. Yet with all this extra work that comes to the minister, he is doing it for his church—for you and for me, and can we sit by and not take any interest in these things? Can we expect our church to expand simply because we may have the finest minister in the world? No, we can not. If the laymen do not help the minister in all these enterprises, we can not expect the results which we might attain if we all get together and keep our church in the foreground of civic affairs through religious channels.

Does the church need you on various committees? It surely does. We have a number of committees whose work is vital to the welfare of the church and the community, where the best brains of our parish are needed, yet it is hard for the trustees to get the members interested, seemingly because it is church work. On several occasions, I have known that some of the laymen of the church were serving other organizations as members of committees on the identical commission requested by the church.

Throughout the city, various enterprises are constantly coming before the public which call for large committees consisting of representatives from various business, manufacturing and professional lines, and the church not even mentioned—yet is not the church of as great importance in municipal affairs as a department store?

Why should not each and every church be represented, and why should not the laymen insist upon their being so recognized? Not a man here but would use every ounce of energy he could raise to see that his favorite club was not overlooked on such occasions. We have taken too much for granted about our church, we have let George do it too long; it is time we woke up to the fact that our church is the greatest of all these organizations and needs more of our time than any other.

Get acquainted with your church; find out what your church really is, how much depends upon your church, what your church means in the community, why we have churches, why we should go to church, why we want our children to go to the school connected with a church. Then when you wonder what church business really amounts to anyway and why you should be expected to take active interest in this kind of work, stop a moment and consider this: Suppose there were no churches in your community—what, think you, would be the real condition in that particular district?

Our brothers of the Catholic faith have no trouble filling their churches every Sunday and several times a Sunday at that; they have no trouble running their organizations, they have men enough—and why? Well, you know as well as I do why. Yet with our religion of Love, the Fatherhood of God, the Brotherhood of man, the real Christlike religion, we can not seem to get the interest we ought to have among the men of our parish.

Dr. Adams has said: "The world needs a Church pledged and committed to the defense and the spread of the faith in God's universal Fatherhood and the universal salvation of the human race."

To sustain and to advance such a church as this should be the personal duty and high privilege of every one who holds the great and inspiring doctrines of Universalism.

Every great faith in this world spreads and grows through the faithfulness of its adherents. Our faith will spread only as you and I and all Universalists confess it and witness for it among men. Among the great things we laymen of the church can do and are doing is to show the world, by our every-day manner of living, our every-day method of carrying on our business, our desire to give every one a square deal, our anxiety to bring into our business and our lives the practise of the Golden Rule.

When the papers of every state in the Union and every country of the world are proclaiming the wonderful results attained at Washington, and the old world itself awakening to the fact that controversy can be settled without war, that there is honor among nations and that "peace on earth, good will to men" seems nearer than ever before, let us, as laymen of

the Universalist Church, be proud of these conditions, knowing down deep in our hearts that such has been accomplished through the increasing love of God and love of man—in other words, the universal belief in the Fatherhood of God and the Brotherhood of Man and the application of the Golden Rule.

Let us, as members of this church, tell the world that this is our religion and everybody is welcome.

Vest Pocket Lay Sermons

XI Names and Methods

Agricola

DURING the Middle Ages there raged among philosophers and disputatious schoolmen an acrimonious discussion as to what really existed beneath appearances. One group maintained that general ideas or abstract concepts had no real existence, but were merely names. Those who held their view were called Nominalists—those who believed in the existence of individuals only, and not general ideas.

On the other hand there were thinkers called Realists, who believed that these general concepts were the real existences, and that individual objects were only their temporary representatives in the flow of the cosmic life. A continued stream of cause and effect demonstrated the reality of such general terms as man, house, garden.

Wherever the truth lies between these opposing schools of philosophic thought, and the Nominalists seem to have been defeated in this historic debate, it is very clear that a tremendous importance must be attached to names. In the history of mankind names have played an important role. We may appreciate this when we think of a Creator, and what name we may give him, the First Great Cause, the Unknowable, the Elan Vital of Bergson, the Power not ourselves that makes for Righteousness, Eternal Goodness, God. There is a sense in which our whole theology, our religion itself, is dependent on the name which represents this mental concept.

Schoolmen in the Middle Ages had to conceal their inquiries under orthodox names to avoid excommunication. Descartes very carefully preceded his revolutionary theories by an ostentatious assertion of their orthodoxy. Copernicus prudently caused the publication of his great discovery which powerfully affected both science and religion to be postponed until after his death.

Methods, too, are important in many fields. It is essential that every scheme of government hit upon the right method by which it is to operate, if it is to have any chance of success. Many a reform has failed because of a faulty electoral method. Many a promising clue in scientific research has been lost because the method pursued did not lead in the direction of truth. What countless futile experiments were made, and what valuable ages were wasted by the magicians and alchemists! Before Roger and Francis Bacon there was little real science beyond mere unaided observation. My whole thesis can not be better illustrated than by the comparative history of the Deductive and the Inductive methods as applied to the discovery of scientific truth.

In Religion as well as in Science it is important that we have correct names and follow the right methods. If we are precise in our thinking we shall formulate and adopt those names for religious concepts that help the mind in its efforts to grasp religious truth. But we must do more, we must follow methods for the application of these truths to human life, worship, ritual, prayer, song, types of organization, which will conform most perfectly to the mental and spiritual needs of a restless, inquiring age.

Tokyo Notes

Samuel Gilbert Ayres

OUR friends in America, we know, will be much interested in hearing about the work of our new missionaries. We might say in brief that they are busy, but you will be glad to have some of the details.

Mr. and Mrs. Stetson are devoting the larger portion of their time to language study. This is no easy task, and is thought by many to be sufficient to employ one's entire time. The Stetsons, however, are doing much more. For one thing they are keeping open house, and extending a warm welcome to all the young men who enjoy meeting the new foreigner, and who especially delight in the atmosphere of the American home. This point of contact between the young missionary and the Japanese student is of great importance in our work.

Mr. Stetson also has the young men's Bible Class at the Central Church. The attendance has been very good, and there is every reason to believe that the class will grow in numbers and interest. In addition to his class Mr. Stetson is preaching once a month at the church. This enables him to reach more young men, and so extend his acquaintance and influence.

Mrs. Rose and Miss Kent, besides their language work, are helping in the Blackmer Home. Mrs. Rose with her music and Miss Kent with her youth and life have both added to the happiness and well-being of the girls. Not the least of their good work has been their companionship for Miss Hathaway, and the sharing with her of some of the responsibilities of the administration of the Home.

Mrs. Rose is also organist at the morning service at the church, and trains the choir. As a result we are having some excellent music.

Dr. and Mrs. Ayres, in addition to the classes

which they have at the church, have started some work at the Missionary House. Mrs. Ayres is having a Sunday morning Bible Class for young women. This is made up largely of young women from the Women's University, where Mrs. Ayres does some teaching. At present the class numbers ten.

In addition we are having an English class, and a series of addresses at the Missionary House on Wednesday evenings. While they have not been largely attended we think them worth while.

We always take pride in anything which indicates that the mission is making progress in the direction of self-help or self-support. We are glad therefore to report that the past month has witnessed a most successful bazar held under the auspices of the women of the church and our Blackmer Home girls. It was held at the Home. Fancy articles, candy, preserves, soaps, stationery, etc., were for sale. A Japanese luncheon was served, and good music was played on the new church phonograph all day. Many people came, and the result was a substantial amount for the women's societies.

The above mentioned new phonograph was purchased by the young men of the church with some of the proceeds of last spring's movie entertainment. It is a fine victrola, and has already rendered good service at socials and in church.

In addition to purchasing the phonograph the young men have placed new electric fixtures in the church auditorium, the vestibule, and the library of the church. They look very well and add to the attractivencss of our property.

We have had two or three pleasant social occasions during the month. One was held at the Stetsons, and was an enjoyable gathering for the young men of Mr. Stetson's Bible class. Another was a lawn party on the good American grass at the Missionary House. At this latter the guests were our Blackmer Home girls and the missionaries.

We must not omit mention of our Thanksgiving gathering with Dr. and Mrs. Ayres as host and hostess. All of our missionaries were present, and in addition Mrs. Cate and Miss Bridges. It was a happy occasion, and while we all did justice to the dinner, the best thing about it was the goodly fellowship.

We are glad to be able to report that work has been begun on the improvements at the Central Church. When completed we shall have a kitchen, with gas stove, and running water. We shall also have an additional room upstairs. New toilets will be built, and new floors laid in the auditorium, the library and the halls. If our funds permit we shall do more, but at present we hesitate to attempt to undertake more than the above. Even these improvements will mean a great deal to us, and we believe will justify themselves shortly in the new work which they will enable the mission to do.

Our temporary Perin-Cate House has secured its first young men students. They impress one as bright fellows and are grateful to have a good home with Mr. and Mrs. Ito. This is but a small begining, however. We can scarcely wait to secure our property and build our permanent dormitory. We hope and pray that the New Year will see the necessary funds secured, and the House ready for occupancy.

Christmas and the New Year are almost upon us. We rejoice in the growing influence of the great Master in Japan who, more and more, is bringing peace and joy to human hearts. With this spirit we go forward to the work of the New Year. Whether it be small or great we know it will be worth our doing, and will have the blessing of his Father and ours.

Rewards and Penalties

Alpheus Baker Hervey

THE Orthodoxy of Christendom is fundamentally nothing but a system of rewards and penalties. But it is also a false, unnatural, immoral and unjust system. According to it all the moral and other evils of the world come out of the corrupt nature of man, and the corrupt nature of man is the penalty inflicted on the human race for the sin of Adam in eating the forbidden fruit in the Garden of Eden. Adam was created perfect, in the image of God. But he sinned and so he and all his race became defiled in all the parts of body and soul, inclined to all evil and opposed to all good.

"The Fall of Man" is the foundation of Orthodoxy. The "Plan of Salvation" is a scheme for the rescue of a small part of the human family from the consequences of that "fall." The mission of Jesus Christ, one of the members of the "Triune Godhead," and his death upon the cross is a fundamental part of that "plan." In that death he suffered the penalty of the sin of Adam in the place of the human family. Logically, of course, that should have restored the race to the pristine perfection and holiness of our first parent before the "fall." Logically, too, it should have made certain the salvation of every human being. But, curiously, it did neither of these things. The moral corruption of human nature which was a part of the penalty of Adam's sin was not in the slightest degree lessened, and the final penalty of eternal damnation was still to be inflicted upon all who by some chance had not heard of the sacrifice upon the cross and so could not personally take advantage of it, or, having heard of it, neglected to avail themselves of it, went their way to everlasting burnings. So this famous "Plan of Salvation" resulted in the damnation of the whole of Adam's progeny up to the time of the crucifixion, and all but a very small part of it since then. Practically it has not worked out a very efficient "plan."

One can imagine the Devil to have been highly pleased with this "plan." He could hardly have devised a better one himself for populating his torrid domains.

It is idle to say that Orthodoxy does not logically imply the eternal damnation of the whole heathen world. If the individual acceptance of the sacrifice of Christ is the only means of salvation, as we are constantly told, how can they be saved who never heard of Christ? Indeed, it is well known that the motive for the Christian missions to the heathen was to rescue

a few of the benighted races from that awful fate. It was a very humane motive and worthy of all praise. Beyond any doubt that was the motive of Adoniram Judson and all his followers. Even in my time men have boldly said that to assume that the heathen could be saved by any other means than the preaching of Christ and his vicarious atonement was to "cut the nerve of missions."

It is an interesting commentary upon the character of God that He should have waited four thousand years before sending His Son to remedy the damage done by Adam, and nearly two thousand more before raising up a man like Judson who had the humanity to go forth to save a little handful of God's children out of the teeming millions who were on their way to perdition. The mills of our God must indeed "grind slowly."

But it may be worth while to see what Orthodoxy considers a system of rewards and penalties to consist of. Heaven, a state of eternal bliss in a future life, is the reward, and hell, a state of unspeakable suffering, is the penalty. I believe the more refined and highly educated of the doctors of theology have now given up the idea that the torture is inflicted by the heat of melted brimstone, as was universally preached and believed in my early day, and have substituted some more subtle torment which can afflict the mind, as it has become doubtful if superheated sulphur can do that to a disembodied spirit. But the torment is none the less, in fact is said to be all the more keen and cruel by reason of its refinement.

This penalty is meted out through all the endless ages of eternity, for what? Not necessarily for having led a bad and vicious life for the brief span of human existence on this planet. There is a remedy for that. But for having failed for any reason to take advantage of the vicarious sacrifice of Christ, by pleading the "blood of the Lamb," in compensation for personal sins. Indeed, I have heard it preached that a moral and decent life without this added plea of the "cross of Christ" is an aggravation of the offense, because its example has a tendency to show that the "blood" is unessential to salvation.

So in the final analysis it turns out that a man is not punished for his evil deeds or rewarded for his good life, but for his not having been "washed in the blood of the Lamb," as the phrase is, in the one case, and for having been in the other. Then for a moment look at the disproportion between the offense and the penalty in the one case, and the merit and the reward in the other. Was there ever anything imagined so monstrously unjust and unfair as an eternity of heaven or hell for the deeds of this short life? But that is not the worst of it. It is not for the deeds of a lifetime, as short as that is, but for the single act of pleading or not pleading the "merits of the cross."

In separating the rewards and penalties from the deeds they are supposed to have relation to, by years, or, if they do not come till after the Day of Judgment, by ages, as Orthodoxy does, it forgets or ignores a fundamental fact in the moral government of God. In His order they are never separated by as much as an instant of time. He keeps no books. He does not need to. His laws are self-executing. Every man knows this by his daily experience. He knows that the reward or the penalty as surely and as naturally follows the deed as the night follows the day. If he tells a lie he at that moment and by that act brands himself as a liar. If he steals he is a thief from that hour. If he maliciously and with intent kills his brother he is a murderer, and the ineffaceable mark of Cain which he stamps upon his soul is perhaps the worst and hardest part of his penalty.

The same law holds if he lives and acts uprightly, for all acts record themselves in the character of the actor. He maintains his honor. He is an honest and stainless man. He does not need to go to heaven for his reward. He has it now. There is nothing truer than that virtue is its own reward, as sin is its own penalty. The substitution of an Orthodox heaven and hell for God's own rewards and penalties, natural and escapeless, is not only artificial and irrational but lends itself to the most shameless juggling, as I have shown, by interposing the "merits of Christ" as a means of dodging the penalties of sin, and giving rewards to whom no rewards are due.

The Light on the Altar

Sarah A. Porter

I AM glad that I have a correspondence acquaintance with Dr. van Schaick. Note this that he says: "That man may well thank God who was born in the country or a village, where people know him—know his faults as well as his virtues, but, knowing all, still love him, grip his hand and call him John or Jim."

I thank God that it is my privilege to live in just such a home. Then let us note what Holman Day writes: "There must be some to go out and away from the freshness of the touch of the soil, and carry the new blood, the new faith, the new aspirations, to the world. But there must be those, also, to stay at home, and keep the hearth fires dancing and the lights in the window facing the storm-tossed road, and the drifts shoveled from the threshold, for the day comes when the wanderers return to taste again the joys of that home."

Now, since attention is being more and more centered on the building of a National Memorial Universalist Church in Washington, D. C., are we minded to call to the minds of the readers of the *Leader* the fact that one of the founders and earliest workers for the establishment of a Universalist church in Washington came from one of these obscure country towns. Langdon, New Hampshire, was her birthplace, where she grew into womanhood, later married, residing in Alstead, N. H., and it was from just such a home as those referred to that she went out some time in the sixties to the Capital City. Her sister, Mrs. Electa Elwell Huntoon—of blessed memory—told the writer that Mrs. Sophronia P. French could not be satisfied until she had a church of her own faith which she was instrumental in establishing, and which is now to blossom into this splendid Memorial. Behold, how far a little candle sends its ray!

It is not many years since Mrs. French was gathd to her fathers—as the editor can testify. We ver hold the annual Pilgrimage Service in the "d meeting-house," over a century and a quarter old, Langdon, but these blessed one-time workers are led to mind. Mrs. French and all her relatives were unch supporters of the liberal faith, and they were cream of the community. The writer remembers ose dear folks who were wont to fill every pew in the ngdon meeting-house and the Alstead Universalist urch—the "Union Universalist Society" was its ly name, and so it stands to date—and it is my hope t some fitting reward for their services here and Washington may be shown, toward the erection the Memorial Church.

If the Washington church when started was a country meeting-house in a great city, such as Mrs. French went away from in New England, she and her co-workers builded better than they knew, and we were glad when the *Leader* stated that "the old folks in Washington speak with unchanging affection of the early churchmen." The little struggling "Union Society," as it is now, was once one of the largest and most flourishing parishes for many miles around, and the people assembled have listened to speakers from the pulpit who were high up in the denomination—the Weavers, Chapin, A. A. Miner, and, way back, it was in the Langdon meeting-house that Hosea Ballou preached the ordination sermon of Abner Kneeland. We hope to keep the light on the altar aflame.

The National Memorial Church-Perin-Cate House

What We Think of the Project

From the Ministers Over the Country

The New Year's *Leader* was most notable because presented such definite programs of action and such ear ideals as objects of effort. A worth-while object the united efforts of the Church and a clear path the object were the message of that issue.

The phase of the Washington Church that meant ost to me was that which announced that this is to a memorial to past men and deeds and also a voice radiate through all the future, to all corners of the orld, the ideals of a kingdom of righteousness on rth.

L. S. McCollester.

Tufts College, Mass.

The *Leader* seems to grow better and better all e time. The New Year's number was one of the st yet. I read almost every line in it. It certinly ought to intensify the interest of our people in is noble enterprise, the building of these great meorials to those who gave their lives to the cause of umanity.

J. M. Rasnake.

Atlanta, Ga.

The Universalist National Memorial Church will nor the heroes of our faith in church and nation. will stand as the silent messenger of truth for the esent day as well as the promise of a larger life to e coming generations.

The Perin-Cate House will be a real bond between e East and the West.

The yesterday and the to-morrow will become e in the work of the Eternal Now.

Eleanor B. Forbes.

West Paris, Maine.

I rejoice in all enterprises that help to keep our me and thought before the public. Among the st of these I count the building of the Washington emorial Church.

J. Frank Thompson.

Dover, Maine.

The building of the Washington Memorial and e Perin-Cate House as portrayed in the initial *Leader* of the New Year, are two worthy projects and should have the hearty, whole-souled financial support of all who consider themselves worthy of the name Universalist.

Sidney J. Willis.

Pittsfield, Maine.

The picture's the thing! Who would not like to see the denomination of his choice represented at the National Capital by such an array as that which the architect has given us?

Frank W. Whippen.

Kingston, N. H.

An undertaking worthily and wisely projected; a cause most appealing to the generosity of our people; its completion will give us all unmeasured pride.

Arnold S. Yantis.

Manchester, N. H.

The Washington Memorial Church should go forward in magnificence and completeness. It is the concrete and tangible evidence of the faith of every Universalist in our great Liberal Cause. No real and loyal Universalist will wish to be left out of the enterprise.

L. W. Coons,
Massachusetts State Superintendent.

The New Year's number of the *Leader* is a splendid example of what can be done when our leaders get together in the support of a great enterprise. The *Leader* is rapidly becoming an organ of our church life that leads. This last issue is a marked illustration of this fact.

F. W. Gibbs.

Fitchburg, Mass.

The New Year's number of the *Leader* is the greatest ever. We have the forward look. Every great achievement was first a vision. Now it is up to us to go forward unto victory. Let's make our dreams come true. We can, if we will. I will. Will you?

H. T. Crumpton.

Brewton, Ala.

Two noble, needed works to be performed by one constructive energy of faith, the inspiring *Leader* sets before the Church. What response? Follow your leader!

John Clarence Lee.

Gloucester, Mass.

The imperative need, the splendid ministry, of "our great Memorial Church in Washington," these are self-evident. Will our people carry on—contribute the requisite funds? I firmly and fully believe they will.

Albert Hammatt.

North Adams, Mass.

My field has given many loyal souls to the service of Church and Nation and Humanity. We shall be glad to honor the denomination they loved, by the perpetuation of some of their names in the Washington Memorial Church.

George F. Fortier,
Superintendent for New Hampshire and Vermont.

The best *Leader* that I have known in twenty-five years. Much appreciated here and much interest aroused, especially in the Perin-Cate House, our parish having representatives among our missionaries in Japan.

Grant Van Blarcom.

Jacksonville, Vt.

The New Year's *Leader* was one of which our whole denomination may deservedly feel proud. It should serve to quicken all our churches into higher effort, especially in our work together as a Christian Church.

Rodney F. Johonnot.

Bellows Falls, Vt.

Certainly no one who reads the New Year copy of the *Leader* can help being enthusiastic over the campaign to build the Washington Memorial Church and Perin-Cate House. To read your presentation of the matter and then to see pictures of the proposed buildings should convince us all that we must carry through on the program at the earliest possible moment. You can count on me to give my full support to the campaign. Let me know how I can best help. I suggest that you send out to all our churches definite methods to be employed in raising the money needed. I think it would be well to set aside a certain date for the campaign of solicitation.

Hal T. Kearns.

Bridgeport, Conn.

What ought to be, can be; and the New Year's *Leader* invitingly pictures what it shall be. Rhode Island responds. Let's go!

R. R. Hadley.

Providence, R. I.

A splendid piece of religious journalism. The sketches of the National Memorial Church and the Perin Cate House have done more to make those ideals real than a year of talk.

Frank D. Adams.

Elgin, Ill.

The hope of any church is manifest in devotion to do-ology. The fineness of the hope is in the unselfishness of the dream and doing. The test comes in the disposition to coin faith into service. We have visioned a big task; let us prove ourselves. There is nothing else to do. "All at it and always at it."

Thomas Edward Potterton.

Brooklyn, N. Y.

The New Year's number of the *Leader*, which gave the two great Universalist objectives in such a graphic way, was well worth the work and expense involved by the Publishing House. We all wanted a concrete idea of just that for which we were working and now these two great undertakings have doubled their appeal. Victory ought to be spelled by the word co-operation on the part of us all. Greater opportunities never have come to us to do something absolutely worth while.

L. C. Nichols.

Utica, N. Y.

The New Year's *Leader* is an inspiration. In artistic make-up and noble appeal nothing finer has come from our Publishing House in my time. It is a "creation" that every preacher can gladly hold before his congregation, with new pride in the denominational leadership, and rising enthusiasm for the objective outlined.

William H. McGlauflin.

Scranton, Pa.

The New Year's *Leader* reached the zenith of all its greatness. It could not help it. It hit the mark, and no mistake. It had the supreme subject for its ideal—memorials to the heroic achievements of the dead, to be erected by their devoted friends! The theme inspired, the words fell hot from many pens, they gripped the hearts of us who read them! It could not be otherwise. A Cathedral Church in Washington, in memory of those who fell winning victories of the War, and a Boys' Home in Tokyo in memory of those who fell winning victories of peace —what supremer task for us who remain than to build in loving memory of them!

R. S. Kellerman.

Hop Bottom, Pa.

A splendid number and a stirring call to a worthy task.

I. V. Lobdell,
Ohio State Superintendent.

I think that the New Year's *Leader* was as good as any that you have put out. To me the paper for the past six months is as good as any religious journal that comes to my desk. The Washington Memorial is chastely beautiful and is something that the people at large will be glad to help build.

George Cross Baner.

Akron, Ohio.

The New Year's *Leader* is epoch-making and prophetically epoch-making. Illuminating in matter, inspiring in spirit. A *Leader* that leads; let each and every one follow.

Dwight A. Ball.

Kinston, N. C.

Naturally our people in Washington are delighted with the New Year's *Leader*. Calls for it come from every quarter and our first supply was exhausted at once. We have sent for a second supply. Many will frame the church picture.

Clarence E. Rice.

Washington, D. C.

More than a good paper—it brings to the reader a new vision; it is a messenger of good tidings; it enriches that word Brotherhood and bids us join hands in a noble enterprise to make real the gospel of the Master.

F. L. Payson.

Newfields, N. H.

The plans for the Washington Memorial Church are interesting to many, inspiring to those who have caught the vision, and prophetic to those who truly live the philosophy of Universalism. The Washington Church will be a memorial to the rich past, an inspiration to the great present, and a light illuminating the ever unfolding future. I am happy in the thought that Universalism will have a shrine at the Nation's Capital.

Otto S. Raspe.

Waterloo, Iowa.

The New Year's number of the *Leader* makes one feel that truly we are a great denomination, doing a great work.

F. B. Bishop,
Southern Superintendent.

The New Year's number of the *Leader* is the neatest, completest, most challenging number yet.

George A. Gay.

Chattanooga, Tenn.

I have read and re-read the New Year's number. It looks and feels like a great prophecy. My hearty congratulations.

Oluf Tandberg.

Halifax, N. S.

The Inter-State Ministers' Meeting

THE Massachusetts Universalist Convention has arranged in each of the past several years for an all-day get-together of its ministers. The invitation to this gathering has gone also to ministers in neighboring states, so that the meeting has become an inter-state affair.

This year the meeting was held in the Universalist church in Roxbury, Jan. 15. The inclement weather seemed to enhance the charm of this beautiful church; at any rate, out of our snow-capped section fifty or more of our ministers gathered for a day of social, intellectual, and spiritual refreshment.

The day's program opened with a fitting devotional service conducted by the Rev. Stanley G. Spear, minister of the entertaining church in Roxbury. Then followed two addresses, the first by the Rev. Harold W. Haynes of Beverly upon the topic, "Some Methods in Church Work Which I Have Successfully Tried." Those present were expecting something virile and helpful, and they were in no sense disappointed. Mr. Haynes has had a wholesome experience in the business world which equips him well to develop and put in operation methods which bring splendid results in his church. The second address was given by the Rev. Reignold K. Marvin, D. D., of Franklin, on the subject, "Some Books Which I Have Found to Be Stimulating and Helpful." The test of a successful address is the stimulus to go and do the things the speaker has said. One who listened to Dr. Marvin could at the same time feel all about him the mental resolutions of the preachers to go out and get and read and inwardly digest the books which he so sympathetically and cleverly reviewed. Who, after hearing him, would not like to read Bosanquet's "Comparative Philosophy," and "Outspoken Essays" by Dean Inge, the Life of Phillips Brooks, Depew's "Eighty Years," and the Life and Letters of Walter Hines Page?

The women of the Roxbury church served a bountiful luncheon, and also prepared supper for those who remained to the services of the evening.

The afternoon hour for speaking was presented to the Rev. John Smith Lowe, D. D., our General Superintendent, who made a clear, strong, and convincing appeal for the National Memorial Church at Washington and the Perin-Cate Home in Tokyo. He analyzed fully the details of both propositions and instructed the men very thoroughly as to the methods to be employed in carrying out the program of the General Convention in relation to these splendid enterprises. We are to have a church in Washington worthy of our great faith and one which will honor the noble line of our leaders as well as the brave young men of our faith who gave their all in the late World War. The manner in which the questions and suggestions flew up to Dr. Lowe at the close of his address indicated the deep interest of the ministers in these larger affairs of our Church.

The afternoon was completed with a rich and uplifting service of Consecration and Communion conducted by the Rev. George E. Leighton, D. D., of Somerville, and the Rev. E. Dean Ellenwood, of Woonsocket, R. I.

For the past two months it has been the desire and the purpose of many of our prominent leaders in this section to have for Dr. Coons, the newly chosen Superintendent of Churches in Massachusetts, a service of Public Recognition and Consecration. The idea originated in the Boston Ministers' Meeting, and, by vote of that organization, the conception was turned over to the Trustees of the State Convention with instructions that it be carried out in a manner befitting the office and its enlarging work. This service of Installation was consequently arranged and held in the evening of the day of the Ministers' Annual Meeting. It is not at all too much to say that the Consecration Service at Roxbury on Monday evening, Jan. 15, was one of the richest and most inspiring affairs held anywhere in our Church for a very considerable time. The regular church organist, Mr. R. Franz Reissman, gave a brief and choice organ recital,

preceding the regular program. The Apollo Male Quartet of Boston furnished four selections. These selections, with the organ voluntary and parts taken by six of our men, were all compacted into a program of seventy-five minutes. Dr. McCollester, Dean of Crane Theological School, had the devotional service; Mr. Victor A. Friend, president of the State Convention, stated the purpose of the hour; and Dr. Coons gave a short address outlining the Origin, Nature, and Purpose of the Superintendency. Immediately followed the Act of Installation by the Rev. John Smith Lowe, D. D., and the Prayer of Installation by the Rev. Charles R. Tenney, D. D., of Southbridge. At the close of the prayer, Dr. Tenney and Dr. Lowe, with their hands upon the head of the kneeling Superintendent, consecrated and dedicated him to the duties, privileges, and growing authorities of the office of Superintendent of Churches of the state.

In his address upon the Superintendency, Dr. Coons called specific attention to the fact of the historic development of the Universalist Church. Our Church did not come full panoplied into existence. It has followed the lines of a natural evolution. It was not created and shaped and handed down from above; it came up rather out of the life of the people. Consequently whatever directions it has taken and whatever offices it has assumed have been in answer to necessity. There was no need for any Superintendency at first, but as the Church enlarged and its life became accordingly more complex, there was the inevitable demand for a guiding genius. The parts of the enterprise, to work harmoniously and function efficiently, required the presence of a Superintendent. Necessity created the office, and necessity drew from the ranks the man to fill the office and commissioned him to his task.

The nature which our Superintendency must assume is determined by the forces which brought it forth and the factors which are always operative in a great institution like the Church. The office being the creation of the people, is not expected to be occupied by an over-lord. One may always tell Universalist people, as was humorously said of the Bostonians, but one can not tell them much. The Superintendency with us is no place for an ecclesiastical boss. The man who would occupy it happily and administer it successfully must himself be the embodiment of the genius and spirit of our Church. The essence of our faith is neighborliness and the disposition to cooperate. The Superintendent who would assume to be other than a generous counsellor and a helpful friend to his brethren and their charges is missing the great joy of his office. And, after all, is not that a higher privilege than to be an official dictator backed by all the pomp and power of an ecclesiastical hierarchy?

The purpose of the Superintendency is fundamentally and finally the purpose of the Church itself. Jesus did not found a Church. He did inaugurate a kingdom of heaven. And the two are not the same. The kingdom of heaven to him was the dream of a condition of human relationships in which everything is as it should be. After his departure his friends and companions grouped together and formed churches as the best agent they knew for bringing his kingdom to realization. And so it must be still. The Church which forgets its own welfare in its zeal to be the fit instrument and agency for bringing in Christ's kingdom will receive its highest reward. That is yet the divine commission of the ministry; and the Superintendent, as the administrator, executive, pastor of pastors, and minister-at-large to the churches, must, above all whom he expects to lead, be the embodiment of the spirit of self-forgetfulness to the end of the glory of his Master.

In his Act of Installation, Dr. Lowe spoke in part as follows:

"Dr. Coons and friends of the Universalist Church: As General Superintendent of Churches in our beloved denomination, and as President of the National Council of Superintendents, I have been commissioned by the Massachusetts Universalist Convention to perform the official act of installation by which you are to be formally installed in the office of Superintendent of Churches in the state under whose auspices we are assembled. By the simple service, in which we here engage, we give outward testimony to the serious importance of a relationship that has already been formally established, by virtue of the call you have received and accepted, to the position in which you are about to be installed.

"Your office is one of trust, eminence and responsibility involving sacred duties. Your election to your office carries with it the faith of those by whom you have been chosen. You are thus honored and entrusted because you have clearly demonstrated your fidelity by years of faithful service in the Church.

"Your new place in the life of our spiritual communion will be one of eminence because the ministers and people generally will look to you for leadership in all of those concerns both temporal and spiritual by which the service of the Church in behalf of Christ's kingdom of truth, love and brotherhood, may be made more effective.

"The only warrant we could possibly have for summoning a minister from a pastorate as important as the one from which you have retired to become a State Superintendent, is the conviction that you are to fill a place of still greater eminence and importance in your new position.

"Not only will the Church as a whole turn to you for initiative and for a sense of direction, not only are you the spokesman of the faith within our religious fellowship, you are the officially appointed representative of our Church before the people who make up the Commonwealth of Massachusetts and the nation. Before this larger company you are to be the champion of those spiritual ideals for which our Church has stood for more than a century and a half, and which constitute the bulwark of all true civilization, namely religious liberty, freedom of conscience, faith in the unseen, obedience to moral law, love to God and love to man.

"These responsibilities we know will not rest lightly upon your shoulders; these duties and all others pertaining to your office you will discharge with diligence and with a fine sense of honor.

"It will be your privilege to befriend the ministers and counsel with the churches in your territory. They will take counsel of you and you of them. They will come with their successes and their reverses, with

their progress and their problems. Your mission will be to encourage, inspire, strengthen and sustain. You will be a pastor of pastors, and in that new relationship to your fellow-ministers it will help you greatly always to remember that you were once a pastor yourself. You will love and be proud of your Church, and you will administer the affairs of your office with such efficiency and with such kindness and sympathy that your Church will continue to love and be proud of you.

"You have been chosen for the post you are to fill because your record of constructive ministry confirms our belief that you will not allow the Church to be unmindful of its distinctively religious mission to mankind in an age whose supreme need is spiritual poise and discipline. Christian idealism must be made to keep pace with intellectual advancement. What men know is centuries ahead of what they practise. The Church which here and now bestows upon you a commission as one of its leaders offers to the world at this critical epoch in its history the one only sure cure for all its ills, the one and only solution to all of its problems—the religion of Jesus in its original simplicity, which is summed up in two great truths taught by the Master himself: the Universal Fatherhood of God and the Universal Brotherhood of Man.

"In behalf of the entire Universalist denomination and officially for the Massachusetts Universalist Convention, I perform this act of recognition and installation, by which, in the presence of God and this company of friends, you are formally commissioned with your responsibilities and duties as Superintendent of Universalist Churches in the state of Massachusetts. I bring to you and to the churches directly under your care greetings and congratulations from the National Council of Superintendents and from the Universalists of America. I convey to you the assurance of the ministers and churches of your state that they will cheerfully follow your leadership and cooperate in carrying out your plans. The Church has honored you; you will honor the Church. May our Heavenly Father strengthen you, guide you and sustain you in all your ways and in all of your efforts to lead the Church and the world into the fulfilment of the Master's prayer: "Thy kingdom come, thy will be done on earth as it is in heaven.' "

Helpful Books on Social Topics

THE following list of books was prepared by the Social Service Committee of the Connecticut Universalist Convention—the Rev. Henry B. Taylor, the Rev. Hal T. Kearns and Mr. James Stevens. These books are to be loaned to ministers and church workers in Connecticut, on application to the chairman of the committee, Mr. Taylor, at 204 East Main St., Meriden. The list is published here for its suggestions which may be of value to students everywhere. All the books may be purchased through the Universalist Publishing House.

Peace Makers—Blessed and Otherwise. Ida M. Tarbell (1922).
Observations of the latest International Conference in Washington.

The Real Japanese Question. K. K. Kawakanie (1921).
A vigorous statement of the Japanese Question in the United States by a Japanese-American.

Problems of Reconstruction (after the war). Isaac Lippincott (1919).
By the Associate Professor of Economics of Washington University.

Science and Life. Frederick Soddy (1920).
Scientific addresses at Aberdeen University by a great scientist with a social outlook.

Penology in the United States. Louis N. Robinson (1921).
A study of crime and its treatment by a great student of the subject from historical, theoretical and practical standpoints. Was formerly head of Economics Department of Swarthmore College, now head Probation officer of the Philadelphia Municipal Court.

The Next War. Will Irwin (1921).
By one of the most famous of war correspondents— a whole arsenal of sound arguments against war, stressing its horrors and cost and menace.

Society and Prisons. Thomas Mott Osborne (1916).
By the most famous of prison wardens. Shows how the Golden Rule works even in prisons.

Within Prison Walls. Thomas Mott Osborne (1921).
Experiences in Auburn during voluntary confinement.

My Life in Prison. Donald Lowrie.

My Life Out of Prison. Donald Lowrie.
Personal experiences of a man of extraordinary intelligence, who spent ten years in San Quentin Prison as a convict and afterward gave his life for prisoners. Lowrie became Osborne's right-hand man and greatly influenced his cause.

The Offender. Burdette G. Lewis (1917).
By the Commissioner of Correction, City of New York. Practical suggestions from much experience on prison reforms.

Crime Prevention. Arthur Woods (1918).
Practical and successful experiments in decreasing the making of criminals and reducing the volume of crime, by one of the wisest Police Commissioners New York City ever had.

Ways to Lasting Peace. David Starr Jordan (1916).
A valuable book.

The Religious Basis of a Better World Order. Joseph Fort Newton (1920).
These are sermons. As such they do not fully justify, as an academic treatment might, the title given. But they are inspiring and helpful, as nearly everything by the present minister of the Divine Paternity is.

The Sober World. Randolph Wellford Smith.
An important work on prohibition. Contains material not easily found elsewhere.

Efficient Democracy. Wm. H. Allen (1907).
A book of methods in dealing with many of those social services within the scope of the modern minister, by an expert, who as general agent of the New York association for improving the condition of the poor, etc., has had vast experience.

Democracy and Diplomacy. Arthur Ponsonby (1915).
As old diplomatic methods fail, and, worse, lead civilization through deeper and deeper tangles toward overwhelming disaster, this book by a scholarly member of the English Parliament grows in importance.

Toward the Understanding of Jesus, and Other Historical Studies. Vladimir G. Simkhovitch (1921).
The social significance of the teachings of Jesus depends upon a better historical setting than they have usually been given. This work is by the Professor of Economic History of Columbia University. "Rome's Fall Reconsidered" is suggestive in the present social and political crisis.

The Great Steel Strike. Wm. Z. Foster (1920).
By the organizer, counted among the radical labor leaders. His general accuracy in the statement of startling facts has not, for the most part, been successfully controverted.

Social Rebuilders. Charles R. Brown. (1921).
As an exegete of the social teachings of the Bible, the Dean of the Yale School of Religion is perhaps unexcelled.

Coal—Government Ownership and Control. D. J. McAdam (1921).
An illuming but incomplete treatment of perhaps the least efficient of all the essential industries (from the point of view of the workers and the public) by the Professor of Engineering in Washington and Jefferson College.

The People's Part in Peace. Ordway Tead (1918).
An inquiry into the basis for a sound internationalism by an official of the Bureau of Industrial Research.

The Social Problem. Charles A. Ellwood (1919).
Which means to the author all the problems that arise from human relationship, by one of the most eminent of psychological sociologists.

The Reconstruction of Religion. Charles A. Ellwood (1922).
A sociological view. An exceedingly important work both theologically and sociologically.

Fundamentals of Prosperity. Roger W. Babson (1920).
A book to show that social prosperity requires ethical and religious foundations, by one of the leading statisticians of the world.

The New Industrial Unrest. Ray Stannard Baker (1920).
Reasons and Remedies. Suggestive treatment by "America's best reporter"—not profound but interesting.

Labor's Challenge to the Social Order. John Graham Brooks (1920).
"Democracy its own critic and educator," by an expert long distinguished for his wide knowledge and accuracy.

Pulling Together. John T. Broderick (1920).
An optimistic essay on the broadening experiments in cooperating between employers and employed, with an introduction by Dr. Steinmetz, the General Electric wizard.

The Mind in the Making. James Harvey Robinson (1921).
"The Relation of Intelligence to Social Reform." A provoking book in a double sense. Sure to startle and arouse and probably to irritate, but not to be left unread.

The Social Emphasis in Religious Education. William I. Lawrance.
By the head of the Sunday Schools of the Unitarian denomination. This important thesis for a doctor's degree deserves wider reading, especially by those entrusted with the religious education of the young. Introduction by George Albert Coe.

Principles of the New Economics. L. D. Edie (1922).
An exceedingly important work, likely to replace a small library on the older economics because of the skilled application of history and real social psychology to the problems treated, by the Professor of History and Politics, division of Current Industrial Problems, Colgate University.

Social Environment and Moral Progress. Alfred Russel Wallace (1913).
The co-discoverer of Evolution with Darwin tries his mind on the social problem—in some respects eccentric but interesting and, in part, prophetic.

The Slavery of Prostitution. Maude E. Miner (1916).
Valuable because of the long and measurably successful dealing with the most ancient of evils, by the Secretary of the New York Probation and Protective Society.

How to Fill the Pews. Elliott (1917).
Methods that have worked and may help you.

Church Publicity. Reisner.
By one of the most fertile and effective advertisers the Methodist Episcopal Church has produced.

* * *

TEN COMMANDMENTS OF JESUS

Arranged by Harry F. Shook

1. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (Matt. 22 : 37.)

2. Thou shalt love thy neighbor as thyself. (Matt. 23 : 39.)

3. Love your enemies, and do them good. (Luke 6 : 35.)

4. Whatsoever ye would that men should do unto you, even so do ye also unto them. (Matt. 7 : 12.)

5. Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be servant of all; for the Son of man also came not to be ministered unto, but to minister. (Mark 10 : 43-45.)

6. When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father who seeth in secret shall recompense thee. (Matt. 6 : 3-4.)

7. Seek ye first the kingdom of God and his righteousness, and all these (lesser) things shall be added unto you. (Matt. 6 : 33.)

8. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye? (Matt. 7 : 1-3)

9. Render unto Caesar the things that are Ceasar's, and unto God the things that are God's. (Mark 12 : 17.)

10. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you—for every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh it shall be opened. (Matt. 7 : 7-8.)

* * *

FROM A NIECE OF THE LATE PRESIDENT FISHER

To the Editor of the Universalist Leader:

I must renew my subscription to the *Leader*. It seems to me as if its tone or something has improved lately. My father, D. J. Fisher, only brother of Ebenezer Fisher, whose boyhood home was his (my father's home) home and where his children were brought, always took the *Gospel Banner* from as far back as I can remember until its end, then we had the *Leader*. The old home has gone out of our family now, since my brothers, four of them, became Universalist ministers and were scattered far from the state of Maine. Since my marriage my home has been in another part of Charlotte. And now, after

my husband's death, I've become a "shut in" to some extent, so the *Leader* seems more necessary than ever. There used to be some families of our faith here, but now they are all gone, and the nearest Universalist church to me is Machias, about forty miles away. There is a union church in Calais, fifteen miles, Unitarian and Universalist, though I think now the former prevail.

The members of our Church seem to be guilty of a lack of a warm brotherly feeling in many places. Why is it, I wonder? For instance, I have a friend who sent her daughter away to an academy. The young girl elected to go to the Universalist church. She liked the sermons, but as she attended Sunday after Sunday very few spoke to her, so she thought she would try the Baptist church once. There she was met with much cordiality and invited to sing, etc. So at the next term of school that was where she attended. I have written this wondering if some reason could be given for it through the *Leader*. I hope I have not taken up any one's valuable time.

Please find enclosed my check for four dollars for two years' subscription to the *Leader*.

Yours sincerely,

Mary Fisher Sprague.

Charlotte, Maine.

Teaching industries to the children of the orphanage—weaving to girls, shoemaking to boys. Alexandropol, Armenia.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Sand upon the Sidewalk

HAST thou considered, beloved, how a small thing in the wrong place may cause Great Harm, and the same thing in the Right Place, small though it be, may be a source of Great Comfort?

Consider a Grain of Sand. If it be in thine Eye, it seemeth as Great as a Mountain, and much more uncomfortable. But if it be on a Slippery Sidewalk, in the time of Winter, then may it prevent the Doctor from sending his wife to California for the Winter, because thou breakest not thy Leg.

Now there was a certain Suburban Town, wherein dwelt certain men who Gat them up in the Morning, and hastened to the Suburban Trains and did their business in a Great City. And some of them were Christians, and rose early in the morning and Shoveled the Snow off their walks; and others were Heathen Men and Publicans, who snored until nigh Train Time, and shoveled not at all. And when it Froze, they that were Righteous sprinkled Sand upon their walks, but the Heathen did not so.

Now there was an evening, when certain of the men came home together, and there was among them one who put no Sand on his Walk. And they walked on together in safety over the walks of other men who had Sanded their walks. But when they struck this strip of Pavement, then did the man's own feet slide in due time, even as said the prophet concerning the wicked. And one of his feet went South-east and the other South-west, and his arms went Galley-west, and his Parcels flew in many directions.

Now he and the other men were friends, and they helped him to his feet, and picked up his Parcels for him, and told him they were glad he was not Hurt. And they left him at his own door, and went on their way. But just as he was entering his own door, he heard them Laugh. And he hath never yet been able to rid himself of the Suspicion that they were laughing at him. And while he did not hear their Conversation, he imagined that it was something like this:

It serveth him right, even as it served Haman to be hanged upon his own Gallows. For the man who cleaneth not his Walk should walk in his own Slush; and he that sprinkleth not Sand upon his walk prepareth for some man a good place to Sit Down, and it should be himself rather than his Neighbor.

So it came to pass that that man always believed that he gained only a Measured Sympathy from his Long-Suffering Neighbors; and most folk think he got Just What was Coming to Him.

And now is he one of the most careful men in town concerning his Sidewalk; yea, he hath in his Basement a Box of Sand, and he getteth out and useth it. And his neighbors pass by, and call him blessed.

* * *

AN OPPORTUNITY AND A PRIVILEGE

Cordelia A. Quinby

I HAVE received the New Year's issue of the *Leader* and have read every word of the information given by our leaders regarding the "New Task for the New Year." I call it opportunity, or privilege, or both, rather than a task. One editor recommends consulting your doctor or minister if you are not thrilled by reading this number of the *Leader*. I, for one, have no need of either, since I am sufficiently "thrilled through and through" with a desire to urge every one possessing our faith to have a share in this opportunity and privilege.

Surely the Washington Memorial Church and the Perin-Cate Home are not just buildings, but prophecy and symbols of our faith in our faith. Brethren and sisters, let us each enlist anew in this glorious campaign of achievement even with our mites and prayers to "make the beautiful dream a beautiful reality."

* * *

"ONE OF OURS"

WE have heard so much recently of the spiritual torture of the more sensitive specimens of our American youth by means of training camps, kitchen police, mud, barbed wire and cooties, that it must be a relief to any one with a taste for variety, and a particular comfort to those with patriotic inclinations, to be presented with the contrasting picture of a cramped and suffocating soul given breathing space by those same means.

Miss Cather builds up for us in "One of Ours" the personal history of the unknown soldier. She makes him a Middle Western farmer boy, restless, dissatisfied, straining at first for something beyond the dull routine of his existence, and then slumping apathetically into the rut of uncongenial drudgery and a prosaic marriage. Claude Wheeler's complex personality is drawn with the bold, sure strokes of Miss Cather's direct and unfanciful style. By incident after incident of the simplest sort, many of them incomplete, the reader is given an understanding of his diffidence, his eagerness for appreciation, his unhappiness for want of some definite object in life, and his total lack of those aggressive qualities which might enable him to determine on such an object. The absence of emphasis on any occurrence in particular gives the effect of the undramatic quality of the life the author is trying to depict, so that, without being monotonous for the reader, the first part of the book blends into the sort of dead level which Claude rebelled against.

Then the war gives Claude his much needed opportunity and he makes the most of it. Every experience, no matter how disagreeable or even horrible, is so much grist to the mill of his enthusiastic development. He feels that he is dealing with something vital at last. Miss Cather had courage to carry her story over-seas and use so much of what must necessarily have been second-hand material. The scene of disembarkation is the most vivid thing in the book, but from that point on the picture becomes less convincing.

We wish Miss Cather had seen fit to bring her hero back to face post-war facts instead of allowing him to indulge in a much simpler and more glorious end. Would he have been able to carry on in a fuller and more satisfactory way, or would he only have been worse off than before, his sense of adventure giving him a sickening abhorrence of the old life but no idea of what to do for relief except to go soldiering again? Miss Cather rather hints at the more pessimistic possibility when she leaves Claude's mother thinking of her son as one "saved from some horrible suffering, some horrible end."

D. H.

MAUDE ROYDEN IN THIS COUNTRY

Maude Royden, England's famous woman preacher of optimism and faith, recently arrived in this country, where she will remain for two months, speaking every day and sometimes twice a day, in response to the flood of demands which followed the notice of her coming to America.

Miss Royden, who every Sunday night addresses huge audiences in London, is exercising greater influence on the "masses" and especially on the young people, by her deep spiritual message, than any woman in England to-day. For it is the "masses" who come to her, the working people, those who had suffered and for whom life had been difficult, and hundreds weekly find inspiration and courage in the little figure in its plain black silk gown and Quaker-shaped cap, preaching a Christianity founded on the teachings of Christ.

Miss Royden is the daughter of the late Sir Thomas Royden, Lord Mayor of Liverpool and head of the Board of the Cunard Steamship Company. After her graduation from Lady Margaret College, Oxford University, she went to the slums of Liverpool, served four years as curate in the little parish of South Luffenham, and then became the first woman lecturer on the Oxford staff. As assistant pastor of the City Temple her sphere of influence steadily widened, and there are few in England who have not heard of this woman who preaches a doctrine of faith and hope.

This "little minister" as her people call her, who is unfailingly the champion of the weak and disinherited, has known suffering herself, having been lame from birth. Her appealing voice, her fine courage which dares all things for the truth, her humor, her contempt for empty convention, all have combined to make her a great moral leader. But what her hearers are mostly won by, it is declared, is her sincerity, her unworldliness, her devotion to Christ, her devoutness and reverence, and her great gospel of hope preached in this age of despair and disillusionment.

Miss Royden's appointments in New England are as follows: Mt. Holyoke College, South Hadley, Mass., Jan. 20; Holyoke high school, Jan. 22; Springfield, First Church, Jan. 23; Hartford, Conn., Foot Guard Hall, Jan. 24; Waterbury, St. John's Church, Jan. 25; Bridgeport, First Methodist Episcopal and Universalist Churches, Jan. 26; Lawrence, Mass., City Hall, Jan. 27, 8.15 p. m.; Portland, Maine, Keith's Theater, Jan. 28, 4 p. m.; Beverly, Mass., Dane Street Congregational Church, Jan. 29, 3 p. m.; Boston, Women's City Club at Ford Hall, Jan. 29, 7.30 p. m.; Providence, R. I., at Infantry Hall, under the auspices of the Girls' Friendly Society of Rhode Island, Jan. 30. This will be Miss Royden's only appearance in Rhode Island.

She returns to New England to visit Wellesley College, Sunday, Feb. 4, at 3 p. m., and has her only public Boston meeting Sunday evening, Feb. 4, at Symphony Hall, under the auspices of the Boston Y. W. C. A. On Monday, Feb. 5, she speaks at Lowell, Mass., at Colonial Hall at 4 p. m., and then leaves for an extended tour of the Middle West.

* * *

AN INCIDENT IN INTERNATIONAL AMITY

A gracious incident in international amity occurred at the opening of the annual exhibition of the Horticultural Society of New York in the halls of the American Museum of Natural History. On this occasion the beautiful new yellow reflex chrysanthemum, "Princess Nagako," named in honor of the *fiancee* of H. I. H. the Crown Prince of Japan, was shown for the first time.

As was pointed out on this occasion by Dr. Kumasaki, Japanese Consul General in New York, the chrysanthemum (*kiku* is the Japanese word for the flower) has been known to the Japanese from remote times. For at least six centuries a sixteen-petaled chrysanthemum has served as one of the two personal badges of the imperial family of Japan, the other being the three leaved *kiri* (the *Paulownia imperialis*), although the use of this latter is not now restricted to the decoration of articles for the Emperor's personal use. The *kiku* badge, however, is

interdicted to other than imperial use. It will be found on the postage stamps of Japan.

The chrysanthemum, likened by Japanese lore to a saint whose soul is free from the trials and tribulations of the world, has always occupied a place in the affections of Japan which the rose has held in the affections of other nations. In Japanese poetry, as in Japanese art, this lovely flower has taken prominent place in the culture of Nippon. The poet Kiyowara Motosuke, who lived A. D. 907-990, sang of the dewdrops dripping from the blossoms of the chrysanthemum "every to-day," and wondered how many centuries would pass before this dew could form a pool! Oshikochi no Mitsume, another famous tenth-century Japanese poet and one of the compilers of the "Kokinshu" ("Collection of Odes, Ancient and Modern"), one of the Japanese classics, wrote a *tanka* (a five-line verse) on the chrysanthemum which William N. Porter ("A Hundred Verses from Old Japan") translates:

It was a white chrysanthemum
I came to take away;
But which are colored, which are white,
I'm half afraid to say,
So thick the frost to-day!

Of the verses on the chrysanthemum by later Japanese poets, that in *hokku* (three-line epigram form) by Ranko is probably the best known. This Porter translates as follows:

Chrysanthemums, pure white,
Are like moonbeams caught within
The frosted dew at night.

On the occasion of the birthday of the late Emperor Mutsuhito, the poet Bakujin wrote:

Little birds sing to say
Pine, maple, and chrysanthemum
Should be our flag to-day.

With the Japanese the pine is a symbol of longevity, the maple of the beauty of autumn, and the chrysanthemum of the imperial house.

I can not help but wonder if Ransetsu, a seventeenth-century poet noted for his *hokku*, would not, had he beheld the wonderful yellow flower named in honor of the Princess Nagako, have modified his opinion as expressed in his verse "On a Hundred Chrysanthemums Assembled," which Basil Hall Chamberlain ("Japanese Poetry") translates as follows:

Yellow chrysanthemums,
White chrysanthemums;—
Would there were no more names than these!

Gardner Teall, in Independent.

* * *

BRITISH LABOR AND RELIGION

The following comments are from the current London letter of the Federal Council: "Religion is certainly a stronger influence in the new Parliament than it was in the last. Of the seventy-three Free Churchmen in the present House of Commons thirty-two belong to the Labor Party, forty-two to the Independent (Asquith) Liberals, and eighteen to the National (Lloyd George) Liberals. The four outstanding leaders of the Labor Party—Ramsay MacDonald, J. R. Clynes, Philip Snowden, and Arthur Henderson (who is temporarily out of Parliament) are all men of religious spirit, as are many of the rank and file of the party." "Immediately after their election the twenty Scottish Labor M. Ps. took part in a dedication service in the St. Andrew's and City Halls, Glasgow, attended by 8,000 people. They solemnly dedicated themselves to the reconciliation and unity of the nations of the world and the development of the happiness of the people of these islands. Abjuring vanity and self-aggrandizement and regarding themselves as the honored servants of the people, their mission being to promote the welfare of their fellow citizens and the wellbeing of mankind, they sent to all peoples a message of good will, reconciliation and friendship. The service was a unique, impressive, and truly religious one." "Labor's only daily newspaper in Britain, the *Herald*, said in the course of a recent editorial, 'If every one of our legislators keeps steadily before his eyes the figure of the Man of Sorrows, then Almighty God will bless their deliberations.' The Unemployed March through London was led by a young clergyman, Rev. T. E. Pickering, who had a curacy in Sheffield and is now the head of a Christian Brotherhood, which includes men of all denominations. When released after his arrest for obstructing the police, he was carried shoulder high by the unemployed marchers. Sir Hall Caine and the Bishop of Croydon have paid high tribute to the quality of the unemployed. 'During my long life,' says the Bishop, 'I have been closely associated with laboring classes and have witnessed with amazement and admiration the enduring patience with which for the most part they have borne their lot.' "

* * *

DR. SLATEN PREDICTS A NEW REFORMATION

Dr. A. Wakefield Slaten, the Baptist minister who was driven from the William Jewell Baptist College, Liberty, Mo., because of his views as expressed in a book "What Jesus Taught," published by the press of the University of Chicago, predicted in his first sermon in the Third Unitarian Church, in Chicago, that William Jennings Bryan and the fundamentalists, whose cause Bryan is championing, would defeat themselves.

Dr. Slaten has accepted, it is understood, the pastorate of the church in which he spoke.

"Such agitation," he said, "as is represented by the activities of William Jennings Bryan, the campaign against liberalism to be staged by the Baptists in Kansas City in the spring, the recent action of the Baptist State Convention of Texas in forbidding the employment in their denominational colleges of teachers holding views of evolution contrary to the Bible, or otherwise departing from fundamentalist doctrines; the requiring of signatures to creeds by the faculties of denominational colleges, the organized and determined effort to oust all unorthodox professors, the threat of carrying the war into high schools and public schools in order to make all teaching from the beginning conform to fundamentalism—all these must in the end defeat themselves by making the issue plain."

Dr. Slaten defined the teachings of the fundamentalists as expressed in the following, which he called "dogmatic assertions:"

"The infallibility of the Bible; the pre-existent deity of Christ; his virgin birth; his substitutionary atonement; his physical resurrection; his ascension into heaven; his intercessory work and his personal return."

"These doctrines," he continued, "are interesting and ingenious, but to require belief in them now, as essential to one's being a Christian, is like requiring one to share in the Salem witchcraft delusion in order to be a good American. If Christianity had nothing greater in it than claims like these it would long ago have been a forgotten faith. No matter what role these conceptions may have played at the beginning or a generation ago, they are becoming of less and less value. As time goes on it will be increasingly difficult to find men either to preach them or to listen to them.

"It is evident that we are approaching the crisis of another reformation in religion. Nothing less is involved than a complete reinterpretation of Christianity, bringing it into harmony with the simple and commanding ideals of Jesus and with the findings of modern knowledge. Historic Christianity, however, has become a gigantic complex system of assumptions and dark imaginations accumulated through the centuries."—*New York Times.*

* * *

The superintendent of schools was visiting a class of very young pupils. He chose a youngster to quiz and said: "Now, Johnny, I'm going to ask you to solve a very difficult sum. How much is three times eight?"

"Twenty-four," the youngster replied promptly.

"Well, now, that is excellent. That is very good indeed," said the superintendent.

"It's better than that, sir," said Johnny with a cheerful grin; "it's perfect!"—*Argonaut.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test They must have sympathy, understanding and, above all, faith.

REVELATION

Robert Morrill Adams

Oh, line by line and bit by bit
The Hebrew sacred books were writ.
And though the prophet and the saint
Saw goodness mixed with human taint,
They builded better than they knew.
From age to age Jehovah grew,
Until at last, no longer dim,
God's Fatherhood was seen by him
Who of all men best understood
The fact of human brotherhood.
Not once for all in Palestine,
And not alone to Israel's line,
But still to every man and nation
God speaks a patient revelation.
No monarch in a high, pure heaven
But of all life the working leaven,
A comrade by our side to stand
So close that we may touch his hand.
The good old Quaker faith is right;
Still shines for us the Inward Light.
Still to our hearts the Spirit saith
Deep things of duty, life and death.

WONDER BALLS

ISABEL and Fannie Bruce were two little cousins who lived near each other, and Miss Lesbia Drew was their great-aunt.

When Aunt Lesbia, visiting her relatives, found out that neither of her great-nieces knew how to knit she said, "Tut, tut, that will never do!" and immediately set to work to teach them how.

The cousins did not take very kindly to knitting, but Aunt Lesbia was a determined old lady.

When she went back to her home in the city Isabel and Fannie thought they would have a rest from knitting. But before long they received a package containing a large ball of dark red yarn. In the same mail there was a letter from Aunt Lesbia that said, "With diligence you two together should be able to knit from this wonder ball some very pretty things before I come again. But, remember, I don't require you to use it."

Fannie and Isabel looked at each other.

"Wonder ball," said Isabel. "What's wonderful about a ball of red yarn? O Fannie, we'll never get a chance now to play!"

"And just as the new family has moved in, too," added Fannie, "with the new little girl."

The two cousins sighed: they seemed to see themselves forever knitting, knitting.

"We'll do it by turns," Isabel said. "On Mondays I'll take the ball and knit; and on Tuesdays you can take it; and so on."

"That makes me knit on Saturdays," Fannie said dolefully. "I wish I had never seen a ball of yarn."

But in a little while the two girls had forgotten all about the troublesome red ball, for that afternoon they went to see their new neighbor and found out something astonishing. The little girl, Martha, could not see. She was not entirely blind, but a long illness had left her eyes so weak that the doctor had said she must keep them bandaged for many weeks.

But Martha was cheerful. "Mother reads to me," she told her visitors, "and I play with the kittens." Then she added with a little sigh, "But I miss sewing for my doll."

"Can you knit?" Fannie asked suddenly.

Oh, yes, Martha could knit. "But I used up all my yarn long ago," she said, "and mother hasn't been able to get any more."

On the way home Fannie said, "Here's Martha longing to knit, and there's that great ball of yarn you and I don't want."

They stopped and looked at each other; the same thought was in the mind of both.

Then Isabel snickered. "Why do you suppose Aunt Lesbia calls it a wonder ball?" she said. "I don't see any wonder about it except that we are wondering how to get rid of it."

"We'll give it to Martha," said Fannie decidedly. "You know Aunt Lesbia said she didn't require us to use it."

It was a relief to think of getting rid of the yarn, but Fannie and Isabel felt a little uncomfortable as they walked on.

The next day they carried the ball to their neighbor.

Martha was delighted. "I know it is beautiful by the feeling of it," she said. "What a lovely scarf it will make!"

The next day the girls had to hurry home from school, but the day after that they paid Martha another visit. The little girl was knitting busily, with her workbasket in her lap. She had the big ball in the basket to keep it from rolling on the floor.

"O girls, I found the lovely thimble!" she cried.

"What thimble!" asked Fannie and Isabel.

Martha held up something small and shining. "Why, this, to be sure," she said. "This dear little thimble that you dropped into my workbasket without my knowing! My hand touched it this morning when I was feeling in the basket for something."

"But, Martha," Isabel and Fannie cried, "we don't know a single thing about it!"

Here was a mystery. The three little girls could not solve it; nor could any one else in the house.

"It must be a magic gift," Martha said.

The next day the mystery deepened, forMartha found another magic gift. That time it was a tiny doll dressed from top to toe in silk and lace. "She just came into my work-basket like a fairy," Martha said. "When I went to put my knitting back, there she was."

"Why don't you get somebody to watch the basket while you knit?" asked the sensible Fannie. "Then you could find out what happens."

But Martha shook her head. "No, I'd rather

not," she said. "It's so wonderful to have treasures come like that. Besides, they might stop coming if I set somebody to watch!"

After that Fannie and Isabel could hardly wait each day to see what Martha had found in her workbasket.

One day she had a small boy doll to show them; another day, a tiny china dog. Sometimes there would be only a nut or a piece of candy, but always there was something new in the basket when she put up her work at the end of the day.

One afternoon when the cousins came Martha held up her knitting with a flourish. "Look," she said, "my scarf will soon be finished. I think the yarn is just going to hold out. Haven't I done well?"

Fannie and Isabel gazed at the pretty red scarf.

"How pretty!" Isabel said admiringly. She and Fannie exchanged glances.

"I almost wish I knew how to knit myself," Fannie remarked.

"It's great fun," Martha said. "And just as easy! Watch and see how easy it is."

She began to knit fast. Her fingers twinkled, and the ball of yarn hopped up and down in the basket.

"See the ball bounce!" she said with a chuckle.

All at once Fannie said, "Wait, Martha!"

"Oh, look! Oh, look!" Isabel cried at the same instant. "There's another magic gift in the basket!"

Suddenly to their astonishment Martha dropped her knitting and tore off the bandage from her eyes. "What is it?" she cried.

"O Martha," Fannie said in dismay. "You ought not to have taken off your bandage."

Martha laughed joyfully. "The doctor let me take it off this morning," she said. "I put it back so that I could surprise you. Where, oh, where is the magic gift?"

All three girls began to rummage among the articles in the workbasket.

"It's something bright," Fannie said.

"And it came right out of the ball of yarn," Isabel added. "We saw it come."

Then they found it—a yellow coin as bright as if it had just come out of a mint.

"Why, it's a five-dollar gold piece!" they cried all in one breath.

Martha's blue eyes were shining. "So that's where all the magic gifts have been coming from! They popped out while I was knitting."

There was silence for a moment, and then Isabel said slowly, "Well, now we know, Fannie, why Aunt Lesbia called it a wonder ball."

"Who is Aunt Lesbia?" Martha asked with interest.

And then the whole story came out. When the cousins had finished explaining Martha said, "But the things belong to you two girls—the scarf and all."

"No," said Fannie, "they belong to you, Martha; we gave them away."

"Yes, we did," Isabel said.

They could not agree what to do about the matter. At length Fannie said, "I think the best way will be to ask Aunt Lesbia."

So they did that. They wrote Aunt Lesbia a long letter, all three together, and explained everything. "What shall we do, Aunt Lesbia?" they asked at the end.

Aunt Lesbia wrote back: "Share the magic gifts among you. The money can be divided into three parts instead of two." In a postscript she added, "Might not Martha teach Isabella and Frances to like to knit?"

And Martha did. Before very long the cousins were almost as good at knitting as their little neighbor. More than that, they took some of their money and bought another large ball of yarn, and when Great-Aunt Lesbia came again they had a soft lavender shawl all ready for her.

"We knit every stitch of it ourselves," Isabel and Fannie explained.

Aunt Lesbia's eyes twinkled as she put the shawl round her shoulders. "Two wonder balls," she said. "I think I like this one best."—*Isabel Jameson, in Youth's Companion.*

* * *

THE TICKET AGENT

Like any merchant in a store
Who sells things by the pound or score,

He deals with scarce perfunctory glance
Small pass-keys to the world's Romance.

He takes dull money, turns and hands
The roadways to far distant lands.

Bright shining rail and fenceless sea
Are partners to his wizardry.

He calls off names as if they were
Just names to cause no heart to stir.

For listening you'll hear him say,
". . . and then to Aden and Bombay . . ."

Or " . . . 'Frisco first and then to Nome,
Across the Rocky Mountains—Home . . ."

And never catch of voice to tell
He knows the lure or feels the spell.

Like any salesman in a store,
He sells but tickets—nothing more.

And casual as any clerk
He deals in dreams, and calls it —work.

Edmund Leamy, in Harper's.

* * *

LAST RESOURCE

Thomas L. Chadbourne, the head of the new billion-dollar steel combination, was talking about Russia at the Lawyers' Club in New York.

"Russia," he said, "knows she'll have to get rid of the Bolsheviks eventually. Eventually—why not now? Well, it's because Russia is like Little Willie.

"Little Willie fell seriously ill; but refused to take the medicine that the doctor had prescribed. His mother, before his repeated refusals, lost all hope.

" 'Oh,' she wailed, 'my boy will die! My darling boy will die!'

"But from his sick-bed, Little Willie spoke gently.

"'Don't worry, mother,' he said. 'Father will be home soon and he'll make me take it.' "—*Ottawa Citizen.*

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

LISTEN IN

For News of Northfield and Camp Murray

Some of the girls from your church should be there next summer.

The best kind of a vacation is offered.

Send them—it will be a good investment.

Rena Bradley, Leader,
17 Spruce St., Springfield, Mass.

* *

FROM OUR HONORARY PRESIDENT

Dear Miss Andrews:

Standing upon the verge of the New Year with new hope, moves me to send a brief message to the women of the National Missionary Association with a prayer of faith that the thought which prompts it may bear some fruit right speedily. A pioneer need not be inactive, even though retired from active service. I want to see the membership of the W. N. M. A. increased as never before in its history during the next few months. It can be done if all will work together.

Our faithful, consecrated missionaries in the South, in Japan, and at home, are giving themselves to the great need of presenting our beautiful faith, and we in the local churches should respond generously in supporting them. The means to the end desired should be increased. The indifferent should be aroused and awakened to the joy of service by connecting themselves with some department of activity in their church. How can one professing to be a Universalist sit or stand idle in these days when the call is so imperative?

Remember, we are members of a Church whose message is the Fatherhood of God, the brotherhood of man, and the daily practise of a Christian life. I would urge most emphatically every woman not a member of the W. N. M. A. or the Clara Barton Guild to lose no time in enrolling.

Cordelia A. Quinby.

* *

HOW TO KILL YOUR MISSION CIRCLE

Be tardy.

Sit in the back of the room.

Don't join in the singing.

Prepare your part of the program fifteen minutes before time for the meeting.

Criticise the officers and program committee.

Speak or read so that only a few can hear you.

When a member has well prepared and presented a topic, never tell her you enjoyed it.

Fail to pay your dues or to take your purse to the monthly meeting.

Make large subscriptions at public meetings, but never pay them.

Never read a missionary book.

Never pray for the success of the society except at the monthly meeting.

Selected.

* *

Rev. Hannah J. Powell of Sunburst, N. C., asks that, through the *Leader*, we thank all individuals and organizations for their Christmas greetings and contributions to the holiday program at Inman's Chapel. She adds that seventy-five children were remembered, as well as the mothers of all their families, also that the new Clara Barton Guild did valiant work helping—its first organized and special service.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

NEXT!

A letter which came to Headquarters the other day says: "We are through with our Japan Sunday school work and are ready for the next series." That is the kind of letter which gladdens our hearts. Ready for the next! The "next" is the American Missionary Offering and the lessons which make our schools ready for it. Material has already gone out to all ministers, Sunday school superintendents, and local superintendents of missionary education. It will be sent on application to any others who need it. There is a letter of instructions, an attractive leaflet descriptive of the work at Suffolk, Va., and a price list of available material for lessons on the negro. We are hoping that our schools will not be content simply to talk about Suffolk, but will arouse a real interest in the negro race. Many magazines and papers are publishing interesting material on this theme. Any persons who witnessed the performance of "Shuffle Along," written and produced wholly by negroes, or saw the exhibit of the work of the negro race at the Boston Public Library during the fall, must recognize that there are great undeveloped possibilities in these people whom we think of most frequently as a problem or a nuisance. In our school at Suffolk we are helping to give opportunity to many who would otherwise miss it.

But the service which we are to render through the American Missionary offering does not stop with the negro. Last year a small surplus was paid to the General Convention for its work in this country. It is our expectation that a much larger amount will be so used this year. Remember! The first thousand for Suffolk. All over that for the Home Mission tasks of our Church under the direction of the General Convention.

* *

BANGOR HOLDS THEM

The Sunday school at Bangor, Maine, is our largest and in all respects is one of our best. It is not surprising that some of its members should be entitled to mention on our honor list of faithful attendants.

Miss Lillie E. Tucker has a record of twelve years without an absence. Miss L. Almena Ferguson has filled two seven-year diplomas and in sixteen years she has missed only four Sundays, those absences being on account of sickness and the death of her parents.

We offer our hearty congratulations to these ladies and to all others who, by faithfulness, are securing blessing for themselves and are helping to give it to others.

* *

A CREED

I Believe in Organized Sunday School Work

Because it has, through Conventions, Institutes, Summer Training Schools, and its company of paid and volunteer-workers, given the world practically every method that is now making both community and local Sunday school work effective.

It has made possible both the Uniform and Graded Lesson systems, started Teacher Training, magnified the Missionary idea, extended the Home Department, stimulated Organized Class activity and service, captured the babies in their mother's arms, nurtured Temperance instruction, promoted Home Visitation and established a new conception of the Sunday school.

It has created a new Sunday school literature, lowered the price and raised the quality of lesson material and helps, produced a Sunday school denominational consciousness, stimulated evangelism, and never failed to be true to the great objectives of the Sunday school movement.

Because it stands for denominational and community co-operation without organic union, the best in architecture, equipment, administration and instruction, and a higher standard in Religious Education.

Because it is business economy in Religious Education. It multiplies workers and divides expense. It brings to each denomination the best work and workers of all denominations.

Because it is the champion of the small school, the counsellor, guide and unselfish servant of all schools. Whether recognized or ignored, it does its work and lays its tribute at the feet of all alike.

Because it is "Organization for Efficiency, Co-operation for Improvement, Unity for Strength."—*A. L. Aderton.*

Young People's Christian Union

THE DIRECTOR'S DATES

Jan. 28. Morning, Palmer, Mass.

Jan. 28. Evening, Amrad Broadcasting Station (Young People's Day service to be broadcast at 8.30 p. m., Eastern Time.)

* *

THE GOLDEN STATE

The past week has been spent with the four churches which we have in southern California, where there is sunshine everywhere, and most of all in human hearts and souls. And as these four churches are made up of sunny souls, there is sunshine and good cheer and optimism and faith in the churches themselves. Nowhere else in the country have I visited such a group where every one of the churches is filled with this spirit. Many of our churches in every section have it, but not far away is one without it. Southern California is the only place that registers 100 per cent.

Los Angeles

So far as present activity is concerned, this is the newest of our churches in this group and has the enviable record of becoming a self-supporting church in a large city inside of a dozen years or so.

Dr. and Mrs. Nash have achieved a great success, whose beginning was not when they came to Los Angeles, but when they lived in Newtonville and Stamford and Akron and Brooklyn and Galesburg. Five daughters grew up in their home and their churches, and now that these have married, and four of them are living in and near Los Angeles, they are helping to make this church what it is.

Many others from many churches back East are also working just as hard, good cheer is everywhere and all eyes are looking ahead to better things in store.

Pasadena

The largest of the California churches kept me busy on Sunday, speaking to the Sunday school, to a young men's class, to the morning congregation and to a joint meeting of the Y. P. C. U. with the visitors from Los Angeles in the evening. The morning congregation numbered about a hundred and seventy, and in responding to Mr. Henry's word of welcome I remarked that every one I had met in California was from. There seemed to be no natives. But after the service there were two who spoke to me to correct my impression. They were daughters of California, and one of them the first white child born in Pasadena. But none of the others mentioned it, and as Mr. Henry introduced me and told me where each was from, I decided that the population of California is just about 99 44-100 per cent from somewhere else.

The Pasadena church was sold some time ago and the building of the Shakespeare Club is being used temporarily. I have never seen a church occupying rooms designed for another purpose that were so well adapted to its needs. Every class in the good-sized Sunday school has a room to itself. But delightful as is this temporary home, every one is asking, "When will we get into the new church?" The parish house will be ready for occupancy in a few weeks, and the church some time later.

Carl Henry's seven years of work have won success, of which this new building, which will cost nearly $150,000, is but the outward evidence.

Riverside

On Monday, Jan. 8, I journeyed out to this oldest of our California parishes. I have been told that California babies, like all others, first learn to say "Mamma" and "Papa," and the third word they say is "Unusual." That day was of the sort to provoke it. In Los Angeles they have the cooling influence of the nearby Pacific, and the thermometer stood at ninety when I left there early in the afternoon. Two hours later I reached Riverside, where breezes from snow-capped mountains cool the air, and there it was ninety-four.

But the hearts of Riverside Universalists are as warm, and they gave me a cordial welcome. Dr. Selleck has been here nearly four years, coming after the church had been closed for a year or two, and out of discouragement have come courage and vision and faith, so that the building of an addition that will afford added Sunday school and social facilities is being favorably discussed.

A recent gift to the parish is a large house, divided into two apartments and conservatively valued at $7,000. This came as a Christmas gift from Mrs. Charles M. Loring of Minneapolis, whose husband made the park system of that city the most beautiful in America.

Santa Paula

At the Home Coming dinner of the Santa Paula parish last March, there were seated at one long table twenty-five people from Caribou, Me. "From Maine to California" is no idle phrase with them, and I can now understand why Caribou is the only place I have visited in New England that has the western attitude of mind toward travel and distance. Another large part of the population of Santa Paula came from the town of Nevada, Mo., and it is said that if any one goes to the railroad station there and says to the agent "I want a ticket," he takes his rubber stamp and makes out one for Santa Paula. It must be the same in Caribou.

The Santa Paula church has never had Convention assistance. It grew out of the church in Caribou and a lurid Orthodox revival a generation ago. It has gone steadily on its way, and now, under the able leadership of Rev. F. L. Masseck, is continuing to make itself felt as one of the chief influences for good in this little city where lemons and walnuts and apricots and oranges and beans have made a happy and prosperous community.

I enjoyed the hospitality of the Santa Paula parish at its annual supper and business meeting, where the project of installing a ten thousand dollar pipe organ was launched with an initial gift of twenty-five hundred. And now I am journeying westward and northward in sight of the Pacific, to spend a few days with Bernie Ruggles and Priscilla in the suburbs of the Golden Gate.

Stanley Manning,
Director of Young People's Work.
In California, Jan. 11.

For the Quiet Hour

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet,
We count them ever past;
But they shall last,
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way
In work and play,
Lest in that world their cry
Of woe thou hear.

John Keble.

Thus in large degree Christendom began with commonplace, indistinguishable men; has so continued and continues. Its men and women, most of them, know little or nothing of any religion except their own. But of their own religion they have learned enough to live and die by it and for it.—

Roswell D. Hitchcock.

I do not ask to be exempt from sorrows, for that is the recompense of saints; but I ask not to be left to natural sorrows without the consolations of Thy spirit.

Blaise Pascal.

For God esteems it one of His glories, that He brings good out of evil; and therefore it were but reason we should trust God to govern His own world as He pleases and that we should patiently wait till the change cometh or the reason be discovered.

Jeremy Taylor.

When Duty comes a-knocking at your gate,
Welcome him in: for if you bid him wait,
He will depart only to come once more
And bring seven other duties to your door.

Edwin Markham.

Among Our Churches

Church News and Interests

PERSONAL

The Rev. Mary L. Hadley, pastor of our church at Hallowell, Maine, has tendered her resignation, to take effect April 15.

The Rev. Charles F. Patterson, pastor of the First Universalist Church of Detroit, Mich., has tendered his resignation to the parish, to take effect within the next few months.

Mrs. Effie E. Yantis, wife of our pastor at Manchester, has been elected to the New Hampshire Legislature. Her nomination and election came to her almost unsolicited and she is quoted as saying that "the main purpose in the house this session should not be to squabble over party issues or to obstruct each other, but to co-operate and work together for the common good." Mrs. Yantis is particularly interested in all measures relating to public health.

California

Oakland.—Rev. Bernard C. Ruggles, pastor. The eighth anniversary of the founding of the church was observed Jan. 7. There was standing room only. An uplifting service, with a splendid letter of congratulation from Rabbi Coffee of the leading synagogue. In it he said of the pastor of our church: "I esteem myself rich indeed in your friendship and hope you will realize how much the city of Oakland is indebted to you for that wonderful Thanksgiving service. When the historian shall write the religious history of this community, your name will rank high among those who stood for liberal and progressive thought." The evening of Jan. 8 one hundred and fourteen of the church family sat down to a banquet to celebrate the birthday. One feature of the evening among the toasts was a plea for a chapter of Comrades and enough men signified their intention of joining to make it a surety. The Comrades will conduct the canvass of funds for the Washington Church. Although we need a church worse than Washington we are going to do our part to prove our denominational loyalty.

Pasadena.—Rev. Carl F. Henry, pastor. Stanley Manning has "came and went" and we are still enjoying the refreshing memories of his visit to Southern California. As the much-traveled representative of the G. S. S. A. he met with the teachers and officers of our church school and we spent a pleasant and profitable evening together. On Friday evening about forty-seven of our Pasadena people attended a young people's banquet in the Los Angeles church, and Stanley Manning, the National Director of Young People's Work, was there to hearten and inspire. Those wonderful Los Angeles people served an exceptionally fine and bountiful dinner, charged us but fifty cents for it, and made a profit of ten dollars to give to the Director to help pay his expenses. On Sunday morning Stanley Manning, the Murray Lecturer, preached to our Pasadena people, who said it was an excellent sermon—and they know what good preaching is, of course. In the evening we had again Stanley Manning the Director, and forty or fifty of the Los Angeles friends came over for this meeting. It was a fine week for us and doubtless the other Unions and churches of California feel just as we Pasadenans do about it. We are not yet in the new church and are learning that "hope deferred maketh the heart sick." But we are not so sick as to be worrying about it. Our Messrs. Gates and Gragg are making what speed they can and it will not be many weeks before we move into the parish house. For the church we must wait still longer. North Attleboro friends of the Rev. Ralph Conner, a former pastor of their church and ours, will place a window to his memory in the new church. The friends of William M. Jones would make us happy by doing likewise. The new organ is to be a memorial to Dr. E. L. Conger. We are anxious to place the order, but are waiting further subscriptions. New people are finding us and the outlook is very encouraging.

Riverside.—Rev. W. C. Selleck, D. D., pastor. An unusual Christmas gift was presented All Souls Universalist church Christmas morning by Mrs. Florence Barton Loring of Minneapolis,—a deed to a house and lot in Riverside, free of all encumbrance, and with taxes and insurance paid. Francis Cuttle, acting for Mrs. Loring, presented the gift, which was accepted and signed for by Dr. Selleck, who told of Mr. and Mrs. Loring's membership in the Church of the Redeemer in Minneapolis and of their many and munificent gifts to public and philanthropic objects. Dr. Selleck had high praise for Mrs. Loring's interest and kindness, pledging himself and the church to try to make such a good use of the property as to honor the donor and the memory of her lamented husband and the Universalist denomination. The church is offering its own people and the general public a course of popular science lectures Sunday evenings during January and February.

Illinois

Marseilles.—Rev. E. M. Minor, pastor. Our Japan offering, including pledges, was $20.20, considerably more than the quota asked. Including the Sunday school's offering, the church has given over $50 to Armenian relief. Our Christmas services both by church and Sunday school were good and well attended. The church service was in the morning and the entertainment by the children at night of the Sunday before Christmas. We have a splendid and very willing orchestra which played at both services. The pastor preached a Christmas sermon at the morning hour, and the choir assisted with the music at both services. The largest number the present pastor has seen in the church were at the Christmas Eve entertainment. The Sunday school is steadily improving under Mrs. Minor's superintendency. We have organized a monthly business meeting of the Sunday school officers and teachers. This is to be held each month at the church between the last Sunday of the one month and the first Sunday of the next. The meeting is preceded by a supper at 5.30. These meetings bid fair to be a great help to the better organization and carrying on of the Sunday school. The first occasion of the kind was Jan. 5. This proved to be a very enjoyable occasion and much needed planning was done. Our first communion service was held Jan. 7. This was the first communion observed in the church for some time and was deemed a privilege by those present. The first quarterly meeting and pot luck supper of the church for the new year was held Jan. 10. There was a rather small attendance, but otherwise a good meeting. Financial report was "All bills paid and more than $150 on hand." Plans were made for improving the financial system. Mr. Harold Fewell was elected assistant superintendent of the Sunday school to fill a vacancy. The Y. P. C. U. and ladies' organizations are all busy and will soon have some splendid things to report.

Chicago, Redeemer.—Rev. L. B. Fisher, pastor. About sixty attended the annual meeting of the society. While Chairman Holly and Secretary Dockum both live too far away to attend church regularly, both were present at this meeting and were unanimously re-elected, and Mr. Malone was re-elected treasurer. Mrs. Jackson, Mr. Moore and Mr. Malone were the new trustees elected. Mrs. Poor and Mr. Malone were appointed a committee to prepare a revision of the constitution and by-laws and report at the next regular meeting. The church meeting followed the society meeting. Dr. Hanchett was chosen moderator, with Mr. Caraker treasurer and the pastor clerk.

Hoopeston.—Rev. Carl Polson, pastor. At the annual meeting held last month the treasurer reported all bills paid. Offering for Japan was double that of last year. Christmas offering for Near East Relief also doubled over that of last year. Eightee new adult members were received into the church. The present minister was employed for the coming year at an increase of salary.

Indiana

Muncie.—Rev. H. A. Hersey, pastor. A most delightful and unusual gathering was held Jan. 11 when the Marion Crosle

Mission Circle entertained the Foreign Missionary Society of the High Street Methodist Episcopal Church. The attendance at the program filled the church auditorium. Mrs. Wadsworth offered prayer. Mr. Hersey prepared a resume of Arnold's "Light of Asia" which was read for him in his absence. Mrs. Ball sang "Song of India," and Mrs. Simpson sang "The Lord is my Light and my Salvation." After the program a social hour was enjoyed and dainty refreshments were served in the dining room.

Galveston.—Rev. W. O. Bodell, pastor. The usual activities have been carried on in the church since the beginning of this pastorate on the first of last April. The church gets half-time services. Soon after coming here Mr. Bodell was invited to preach the baccalaureate sermon for the Galveston high school, and also delivered the Memorial Day sermon. These events served to get the new minister before the public notice early in the pastorate. He was publicly installed, the clergy of the Baptist, Methodist and United Brethren churches assisting in the service. The sermon of installation was by Rev. L. R. Robinson, the Mid-West Superintendent, charge to the pastor, Rev. W. C. Holmes of Logansport, charge to the people, Rev. H. A. Hersey of Muncie. All departments are doing good work. The Sunday school is gaining in membership and interest, and new features which will be introduced will serve to arouse further interest. Miss Ida Galbraith was recently elected superintendent. Miss Galbraith is an instructor in the city schools of Peru, and comes to her task with ability, vision and enthusiasm. Mr. Verne Young is secretary. The new officers will be installed on the fourth Sunday of this month. The Myrtle and Murray Class, under the able leadership of Mrs. J. B. Rose, is the only organized class in the school, and contributes $100 annually toward the running expenses of the church. This congregation made a liberal contribution to the Japan work and the Near East Fund. The dramatic club, whose membership comes largely from this class, recently put on a play, "The Private Secretary," which netted them about $70. The circuit has purchased a car for the minister, which will help greatly in the work.

Salem.—Rev. W. O. Bodell, pastor. There is a fine body of young people in this church, which assures a splendid Sunday school and a live Y. P. C. U. Roy E. Moseley, a member of this Union, is president of the state Y. P. C. U. and greatly interested in all things pertaining to Union work, local, state and national. A ten days evangelistic campaign was carried on, during which the pastor was assisted by a special song leader employed by the church, adding greatly to the interest and enjoyment of the service. The church has contributed to the Japan work and the Near East. Committees have been appointed in all the churches of the circuit to make a canvass for the National Memorial Church and the Perin-Cate House.

Pleasant Valley.—Rev. W. O. Bodell, pastor. This church suffered a great loss in the death of A. A. Seagraves, which occurred in November. Mr. Seagraves was a tower of strength in this church from the time of its organization till the day of his death. A series of meetings was held lasting eight days, and nine members were received into fellowship. The first of the district Sunday School conventions was held in this church on the second Sunday in November. Over two hundred people were in attendance. Samuel Mock of McCordsville, president of the state organization, presided, and Rev. Pearl Mock preached the convention sermon. Perhaps we should say rally instead of convention, but the name can not detract from the enthusiasm of the meeting. Delegates were present from Muncie, Oaklandon, Logansport, Salem, Galveston, Pleasant Valley, Anderson and Milan. Oaklandon had the banner delegation, nineteen of her young people driving seventy miles in a school hack to attend the rally. This congregation is capable of great things, and is looking toward remodeling or rebuilding their church in order to more efficiently do the work that the community requires.

Maine

Dexter.—Rev. B. F. McIntire, pastor. The last year has been a successful one for our church, with steady gains noted in most departments. The increased expenses have been met, and with the assistance of the Ladies' Aid a new furnace has been installed in the parsonage. The Ladies' Aid have earned about $1,000 in the past year and their annual fair in November was a social as well as financial success. The net proceeds were $700. A number of new families have been added to the active constituency of our parish, the State and General Convention quotas have been paid in full and generous offerings made to Japan and Near East Relief. An orchestra has been formed in the Sunday school and a paid leader is giving the young people instruction for ten weeks, at the end of which time we hope for material assistance from the orchestra. The Y. P. C. U. has increased its membership 25 per cent and a Clara Barton Guild has been formed with eighteen members. The Guild has sent boxes to Japan and North Carolina and decorated the church auditorium Christmas Sunday, earning and paying the expense. During the first three years of the present pastorate, the pastor was not considered a member of the local Ministers' Association and our church was not invited to unite in any of the union work of the churches. A year ago our pastor was invited to join the Ministers' Association and was made secretary. During the year union services have been held once monthly, and at the last Easter season a union communion service was held in our auditorium, when the emblems were passed by four deacons, one from each of the other four Protestant churches, and there is at the present time a kindly feeling between all the churches.

Hallowell.—Rev. Mary L. Hadley, pastor. On Jan. 1 the church held its annual parish meeting, which was well attended in spite of a great storm. Supper was served by the ladies at 7 p. m. and then followed the transaction of the business. Mrs. Hadley spoke a few words of loving appreciation of those who had died during the year, and closed the session with prayer. Our Kennebec District Sunday School Convention is to meet in the Hallowell church Jan. 21 with a worthwhile program. The ladies are to serve supper in the parish house for all who attend.

Augusta.—Rev. A. Francis Watch, pastor. The Christmas sale by the Murray Alliance was a decided success both socially and financially, the net proceeds amounting to $878, the largest in many years. This result was achieved by hard work and united effort by all the members. The Alliance with a new set of officers is already organized for the new year. At Christmas the Sunday school carried the good cheer of the season to many sick, aged and shut-ins through baskets of fruit and other delicacies. Over thirty decorated baskets were prepared and displayed on the altar as a part of the decoration for the Christmas service and then were taken out by members of the school to the people for whom they had been filled. Mrs. Louisa S. Jackson, the oldest and one of the most devoted members of our church, on Jan. 14 reached the unusual age of one hundred years. The event was widely observed by the church and the community, Governor Baxter sent a telegram of felicitation, the mayor of the city sent a floral tribute and made a personal call, and a wide circle of friends joined in gifts and other marks of affection and honor. The Murray Alliance, Mission Circle and Sunday school took special account of Mrs. Jackson's birthday by flowers and gifts, and many called during the day to extend greetings. An event of much significance to the Sunday school in the new year is the organization of a men's Bible class with a large and promising membership. Plans are being made for a vigorous and inspiring service Jan. 28 by the Y. P. C. U. with members of the Union conducting the service. At the annual city election in December the minister of the church was elected to the Common Council and is to serve on several important committees.

Massachusetts

Charlestown.—Rev. Roger F. Etz, pastor. Our church is continuing its good work and a fine spirit prevails. In October we had a rummage sale which netted over $200. For the first time in five years a fair was held in November under the name of the Universalist Arcade, and the receipts were over $300. On Jan. 15 the

Starr King Social Club held its monthly meeting with the usual supper with 196 present. The entertainment for the evening was a minstrel show given under the direction of Mr. George Gunn, with twenty-five in the chorus. There were about 250 at the entertainment. Evening services are being held with a good attendance.

Melrose.—Rev. Lester L. Lewis, pastor. This church, with its program of community service, is busy as usual. Its doors are always open and there is something going on practically every day in the year. The annual sale and supper was a success, netting over $1400. The annual parish meeting was largely attended. Reports from the various auxiliaries showed all in an active, healthy condition. The treasurer's report revealed an expenditure of $3,000 more than in 1921 with all bills paid and a balance on hand of $1033. During the year the church has been painted and a new asphalt roof put on. Interior decorations and electric lighting are to be further improvements the coming summer. At the annual meeting the following officers and trustees were elected: President, L. H. McLain; vice-president, W. E. Bryant; clerk, G. B. Wardwell; treasurer, E. C. Quimby; collector, D. G. Davidson; trustees, Mrs. A. W. Pollard, Mr. E. M. Wilder, E. C. Brooks, O. H. Smith, F. W. Goldthwait. The collector was elected for the twenty-first consecutive year. The mayor has taken advantage of Mr. Lewis' wide experience in public health work by placing him on the Board of Health.

New Hampshire

Nashua.—Rev. W. H. Morrison, D. D., pastor. This parish held its annual meeting Jan. 15, with a good attendance of members. All reports showed the church in good condition both financially and otherwise. A splendid spirit of good feeling and harmony was everywhere. The next year promises to be one of the best in the history of the church. Next month closes fourteen years of the present pastorate. Tuesday evening, Jan. 16, the Men's Club had a supper with Rev. C. H. Crathern, pastor of the Hollis Congregational church, as the special guest. Mr. Crathern for over three years has been in the Near East engaged in Y. M. C. A. work, and he has a story to tell that all should hear. It was the general feeling at the close of the meeting that this church had had one of its greatest evenings both in entertainment and interest. Every one should hear what this man has to say about conditions in the Near East and about world conditions generally.

New York

Middleport.—Rev. E. H. Carritt, pastor. A series of evening services has begun with moving pictures and is meeting with success. On Saturday afternoon, Jan. 20, in Social Hall, a Children's Theater was opened under the auspices of the church school, with moving pictures, story-telling and music. Mrs. Carritt, president of the Missionary Society, has sent a check for $100 to the Clara Barton Memorial Fund. Contributions to the fund were sent in from the Medina and Ridgeway churches. The flowers on Jan. 7 were sent to Mrs. Niels S. Nickelsen, who has been ill at the home of her mother, Mrs. Tills. The Missionary Society observed Hospitality Day Jan. 16, inviting the women of all the churches of the village. Those who attended had a rare treat, as Dr. Matilda Hunt, a native of India, gave an address. Light refreshments were served. Dr. Hunt, who was a guest of Mr. and Mrs. Carritt, also spoke before the Men's Club of Middleport the same evening, in the absence of the speaker advertised, who was unable to be present.

Ohio

Akron.—Rev. George Cross Baner, pastor. Under the direction of Mr. Harry Page the choir is doing excellent work. Attendance at the church has been steadily ahead of last year's. The Sunday school enjoys the same record in attendance. A full program of Japan missionary education was carried out last fall, and plans are now ready for studying the Suffolk school. At Christmas time the young people of the school presented two delightful little plays, "The House Gnomes" and "A Christmas Carol." The offering for Armenia amounted to $37 and the one for Japan to $15. A class of young women made picture books for the Children's Hospital. This class also entertained at Christmas a couple of children from the Children's Home. Just recently they gave a party for thirteen girls from a home in the city for unfortunate girls. The W. U. M. A. held its annual bazar the first week in December. The net proceeds were $701.-92. From this fund the church subscription, Japan and Ohayo Kindergarten and other quotas were paid. The missionary meetings have been above par this year and attendance has been very good. The musical show given one night of the fair was under the auspices of the Clara Barton Guild. The Guild meets regularly, is studying "Lighted to Lighten" and sewing for city charities. The last meeting was addressed by the woman who is at the head of the women workers of the charity organization. The Guild has voted to help pay Matsu's salary. The Comrades organization holds a regular monthy supper and get-together in the church. Most of our Comrades are members of Mr. Baner's Sunday school class, which is studying Wells' "Outlines of History." Y. P. C. U., both Junior and Senior, have had attractive and helpful meetings all year. Average attendance at Senior meeting has been forty-five and Junior fifteen. The Seniors are 100 per cent Legion of the Cross and *Onward* subscribers. They hold a twilight tea each evening preceding the devotional meeting. The Juniors are usin both of the mission books. They sent tw large boxes of clothing and toys to Dr Jordan's school at Christmas and enter tained twenty children from the Children' Home at a party. At present they ar building a Hindu village with their stud of India. The Seniors have placed literature in down-town offices, factories an recreation rooms. Both have subscribe to the church. A group of young women known as the Young Ladies' Circle, meet each month. They subscribe to the churc and aid in other ways. The Boy Scou troop in the church has taken on man extra activities with the new year. The are out for more and better scouts. Mr Baner is assisted by a couple of young me in the Y. P. C. U.

Tennessee

Chattanooga.—Rev. George A. Gay pastor. The annual church meeting wa held on the evening of Jan. 10 and precede by an excellent beefsteak supper. The reports for the year were the best mad during the present pastorate. The Sunda school reported the biggest collections in its history, all bills paid and a balance in the treasury. The Ladies' Aid reported al bills paid and a balance over. Similarly the church for the first time was able t report every current bill paid and a balance on hand. Not only financially, however, has the church advanced. Spiritually there has been a steady progress, and the attendance at the services has shown an increase. The New Year began with tw adults uniting with the church. The pastor included in his report a resume o five years of his ministry at Chattanooga: 2000 calls made; 477 sermons preached; twenty-eight funerals; 15 weddings; forty-one new members. Historic events: Payment of all old debts when the Million Dollar Drive was conducted; purchase of a parsonage in 1918; organization of Southern Universalist Young People's Institute in 1919; bequest of Mary Gilbert Knight; W. N. M. A. adopting Tennessee as new mission field, Chattanooga included. The outlook for 1923 is bright, and both pastor and people enter upon the year with a feeling of confidence.

Vermont

Bellows Falls.—Rev. R. F. Johonnot, D. D., pastor. The annual parish meeting was held on the evening of Jan. 15, supper being served to members. Reports showed all departments of the church in good condition. The Ladies' Aid, under leadership of Mrs. W. W. Rhodes, has had a banner year—eighty-three members and a net profit of $1316.18. The Y. P. C. U. has fifty-seven members and has earned $135 during the year. It has completed raising its original pledge of $500 for the new organ and begun on its second pledge of $700. The Sunday school scored 100 per cent under the standards of the County Interdenominational Sunday School As-

sociation—a mark reached by only two or three others in the county. The treasurer of the parish reported no deficit to be raised, with all bills paid, over $5000 in cash ready for payment on the new organ which is to be installed this spring, and all denominational quotas, state and national, promptly met. The minister has been housed in a parsonage for the first time in the history of the church.

Wisconsin

Wausau.—Rev. W. J. Taylor, pastor. This church started the year with happy anticipations. "Logos," the Christmas mystery play, by Marjorie Lacey-Baker, was given for the third Christmas in the auditorium of the church. Hundreds were turned away. It not only makes a profound impression upon those who see the presentation, but it has had a wonderfully impressive reaction upon those taking part, and the church itself. It will probably be made an annual affair in the religious life of this church. The Ladies' Aid has just finished another successful year, clearing about $2,000 in the fair, which lasts only three hours. They maintain a religious educational worker, Miss Neisler, who has recently formed a Y. P. C. U. which now numbers about forty. The Aid pays for the music of the church, about $100 per month. The total receipts from their various activities are between $5,000 and $6,000. The budget which they maintain, including the worker, is about $2,000 per year. A Religious Educational School is maintained on Thursday of each week when pupils of the public schools are dismissed, and are given regular religious instruction by the pastor and the religious worker.

* *

BOSTON MINISTERS' MEETING

Rev. R. L. Brooks of Texas was the speaker at the Ministers' Meeting at Universalist Headquarters on Jan. 22.

At the next meeting, Jan. 29, 10.45 a. m., the speaker will be Dr. E. Tallmadge Root, executive secretary of the Massachusetts Federation of Churches. Subject, "What the Church Federation is Doing."

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CHURCH MEMBERS REPORTED IN 1923

Previously reported	18
Chattanooga, Tenn.	2
Rumford, Maine	3
Total	23

* *

UNIVERSALIST SABBATH SCHOOL UNION

The regular monthly meeting of the Universalist Sabbath School Union was held on Wednesday, Jan. 17, at the Charlestown, Mass., church. About 100 were present at supper, which was followed by n illustrated lecture by Dean Walter S. Athearn of Boston University on "A Visit to the Famous Church Schools of America."

It was enjoyed very much, and we hope that our churches will benefit from the good things said by Dean Athearn.

* *

HELP OUR MIAMI MISSION

The annual lawn party and sale by the Women's Mission Circle of the First Universalist Church of Miami will be held on St. Valentine's Day on the beautiful grounds of the W. H. Luden estate.

Useful and fancy articles will be on sale and contributions of such articles or even money will be welcome.

This season the work of our mission in Miami has been greatly handicapped by the illness of the pastor, but, with the able assistance of Dr. John S. Cook, the work is progressing favorably.

This sale is for the benefit of the building fund. Please note the date and remember that it takes practically a week for the post to reach Miami from the North. Address all contributions to the pastor, Rev. Frederick A. Bisbee, D. D., 144 N. E. Twenty-seventh Street, Miami, Fla.

* *

Some Worth-While Books

Judy of York Hill. By Ethel Hume. $1.75.

Judith Benson is unhappy because Mother is ill and must go away; but Aunt Nell takes her to the famous school at York Hill where she herself was educated, and helps her choose a new outfit, a tonic to which all normal girls and women respond!

She is sure she will be homesick, but the new girls are so well shepherded by the old that in a little while she feels like an old girl too, and ready to defend the school traditions. And with basket-ball, plays, supper-parties, vacation visits, prefects' dances, the romantic joy of helping in dear Miss Ashwell's love-affair, the wedding, and incidentally lessons and exams, the time passes swiftly, and it is graduation time and they are singing the last song—

"God give us bases to guard and beleaguer,
Games to play out whether earnest or fun,
Fights for the fearless and goals for the eager,
Twenty, and thirty, and forty years on."

From a Bench in Our Square. By Samuel Hopkins Adams. $2.00.

Did you read "Our Square and the People In It?" The Dominie reappears, the Duchess, the Bonnie Lassie and Terry the Cop, beside new friends like Stepfather Time.

The stories are called: A Patroness of Art; The House of Silvery Voices; Home Seekers' Goal; The Guardianship of God's Acre; For Mayme, Read Mary; Barbran; Plooie of Our Square; and Triumph, and though each has its charm, the most interesting is Plooie of Our Square.

Plooie, you see, hving been branded a coward by the thoughtless, disappears, and when he comes back says merely that he has been ill; but later it is discovered that being rejected as a soldier, he became a dump-cart driver, in which humble capacity he proved himself a hero by driving the cart over a trained explosive, thereby saving the life of "a great lady—a very great lady," the beloved Queen of the Belgians.

The Way of Poetry. An Antholgy for Young Readers. By John Drinkwater. $2.00.

Mr. Drinkwater has made the way of poetry such a pleasant one that even boys devoted to football and radio will not disdain to walk in it.

There are old poems like "Widdicomb Fair" and moderns like "Stupidity Street," and the collection is prefaced by an attempt to show how poetry can enrich our lives and ways of thought.

"The inspiration of poetry runs as strongly as ever and here is no weariness, nothing but magnificently renewed vigour."

* *

Notices

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transfers have been accepted from Maine of A. A. Blair, from Pennsylvania of J. L. Dowson, from Alabama of Charles E. Clark.

Ordained clergyman's license has been granted to Rev. Henry G. Ives of Amherst, a Unitarian.

Harry E. Adams, Secretary.

* *

ALABAMA FELLOWSHIP COMMITTEE

Rev. Charles E. Clark has been granted a letter of transfer from the Alabama State Convention to the Massachusetts State Convention, and has been accepted, and Dr. Clark has been granted fellowship in the Massachusetts Convention from Jan. 2, 1923.

Robert Garner, Secretary.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

On Jan. 3, 1923, fellowship was granted to Albertie S. Phillips Dudley, on letter of transfer from Vermont and Province of Quebec Fellowship Committee.

Frank W. Whippen, Secretary.

* *

OLD COLONY ASSOCIATION

The quarterly meeting of the Old Colony Association will be held Jan. 25 at Weymouth, Mass.

Morning session at 10.30. Rev. L. W. Attwood president. Devotions led by Rev. Ezra Hoyt. Sermon by Rev. Barton Watson. Address by Dr. Charles Conklin.

Afternoon session at 1.30. Business. Addresses by Rev. S. E. Franc and Rev. J. B. Reardon.

* *

WANTED

I want two young preachers for work in the Mid-West District. Must be somewhat experienced, and live wires. Either single or married men acceptable. Churches will pay $1500 to $1800. Address Rev. Luther Riley Robinson, 6010 Dorchester Ave., Chicago, Ill.

* *

PROVIDENCE 1923 CONVENTION

The Board of Trustees, through its chairman, has appointed the following as a general Committee of Arrangements for the next session of the Convention to be held in Providence, R. I., Oct. 24-28, 1923: President Roger S. Galer, Rev. Henry R. Rose, D. D., and Secretary Roger F. Etz, with representatives from Providence to be added.

Suggestions to be considered by the Committee will be welcomed. Send correspondence to Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Mass.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

On Jan. 19, 1923, Rev. Owen R. Washburn of Marlboro was granted the fellowship of this Convention on a letter of transfer from the Pennsylvania Convention.

Frank W. Whippen, Secretary.

* *

UNIVERSALIST LETTERS WANTED

One of our fine and thoughtful ministers, especially interested in early Universalist history, desires the gift or loan of any letters shedding light upon the rise and development of the Universalist Church or of local churches, especially those relating to the period just preceding and following the Civil War. In many instances Universalist churches had a particularly heroic and thrilling story in those great days. The *Leader* will vouch for the care with which personal letters will be treated and their safe return, if that is desired. Send all such to the Publishing House and they will be forwarded.

* *

NEW YORK FELLOWSHIP COMMITTEE

There will be a meeting of the Fellowship Committee of the New York State Universalist Convention at the Universalist church in Syracuse, Feb. 8, 1923, at 1 p. m., for the purpose of examining E. H. Carritt preliminary to ordination.

George H. Bowers, Secretary.

* *

DENOMINATIONAL CALENDAR

That conflict of interests in Special Sundays may be avoided, the Council of Executives of the Universalist Church, composed of representatives of every national denominational organization, appointed a Special Committee to draw up a Denominational Calendar for the next Church Year. The Committee submitted its report and the following special days were approved by the Council.

1923

January 28. Young People's Day.
February 18 to April 1. Lent.
April 1. Easter.
April 29. Women's Day.
May 20. Educational Day.
June 10. Children's Day.

*The Board of Foreign Missions has asked for the observance of November as Japan Month. In some churches, All Souls Sunday, and in others Thanksgiving Sunday, is used for the time for making the appeal for the Special Japan Offering. Either may be a more appropriate time than the date given above. The desire of the Board is fulfilled if any Sunday in November is observed as Japan Sunday, and the offering taken at that time.

* *

MASSACHUSETTS CHAPTER OF COMRADES

The Massachusetts State Chapter of Comrades desires to offer its services to the men of any of our churches who are contemplating the formation of a local chapter. Our officers will be glad to explain our method of organization, our aims and program. We want to place an active Comrades' organization in every church in the state.

William R. Thomson, President.

* *

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individuals or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars or yen. This is a more convenient form for small sums than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

Obituary

Mrs. Caroline S. Hall

Mrs. Caroline S. Hall, widow of the late Albion Hall, died at her home in Weymouth, Mass., Wednesday, Jan. 10, 1923, after being confined to her bed for over a year. Mrs. Hall was born in May, 1841, at Norway, Me., and for fifty-five years had lived in the house where she died. She was a life-long Universalist, active in promoting the interests of her church, most generous in its support, and especially interested in its home and foreign mission work. Incapacitated by old age and illness from attending services, yet she retained unabated interest in the cause, and loved to read the *Universalist Leader*, a subscription for which she endowed not long ago. The funeral service, conducted by her pastor, Rev. J. L. Dowson, was held at the home Saturday, Jan. 13, the body afterwards being taken to Forest Hills for cremation, the ashes to be deposited in the family vault at Norway, Me.

Mrs. Minnie G. Roblin

Mrs. Minnie (Gay) Roblin, widow of the Rev. Joseph R. Roblin, died in San Diego, Cal., Jan. 4, at the age of sixty-nine.

She was a native of Vermont, belonging to a loyal Universalist family. She was married to Rev. Joseph R. Roblin, a brother of Rev. S. H. Roblin, D. D., of Boston, while he was pastor of the Universalist church in Bethel, Vt. Mr. Roblin's health failed not long after he retired from the pastorate in Bethel, and they removed to California, where he died in 1920.

Mrs. Roblin's nearest relatives surviving are nephews and nieces—Robert H. and Charles M. Gay and Mrs. M. G. Daniels of New York City, Nelson M. Gay of Bethel, Vt., and Miss Mary P. Gilson of San Diego.

Willis L. Barnes

Willis Lambert Barnes, son of McGannon and Rebecca Fouts Barnes, was born April 3, 1840, in Saluda, Jefferson County, Indiana. There he spent his boyhood days, receiving such education as the common schools could afford and for a time attending Hanover College. He taught school for a number of years. There was probably no better known man in the county; he was surveyor for a number of years and did much work of this nature. In 1862 he moved to Clark County and in 1868 engaged in the lumber business.

He was an easy and graceful writer, many of his articles having appeared in the leading scientific and mechanical journals.

In 1884 he was elected representative of Clark County by a large majority, leading both the state and national tickets, and was re-elected in 1886. In 1887 he was appointed deputy warden at the Prison South, known now as the Reformatory at Jeffersonville, but resigned on account of ill health. In 1892 he was elected state senator from Clark, Scott and Jennings Counties.

He was a loyal member of the Universalist church, and was a man of unquestioned honesty and thorough integrity.

He was married to Lydia A. Buston, Jan. 11, 1872, who died March 27, 1920. Five children were born to the union: Lambert E. of Greenwood, Mrs. Bessie L. Morrow, Nannie B. Faris, Casper W. and Kepler W. Five grandchildren—Mrs. Robin A. Goodwin, Arthur Willis Faris, Marion Morrow, Willis Barnes Morrow, and Willis Lewman Barnes—and two great-grandchildren, Paul A. Goodwin and Lawrence M. Goodwin—all residing at Charlestown, also survive him, and two brothers, Wm. E. and Benton Barnes.

Mrs. Edith N. Oakes

Mrs. Edith N. Oakes, a loyal member of the Universalist church of Dover-Foxcroft, Maine, died at her home on Sunday evening, Jan. 7. She was born in Sangerville July 14, 1842, the daughter of George H. and Olive (Rollins) Lewis.

She became a school teacher and served as superintendent of schools in Sangerville, later occupying the same position in Foxcroft. She was deeply interested in temperance work, and became the local leader of the W. C. T. U. She was a co-worker and warm personal friend of Mrs. Lilian M. N. Stevens, for many years president of the National W. C. T. U. Besides her work in the W. C. T. U., which she served in an official capacity in state, county and local organizations for twenty years, Mrs. Oakes was a charter member of C. S. Douty Circle, Ladies of the G. A. R., a member of the Rebekahs, and of the Athena Literary Club. She was especially devoted to the Universalist Church.

She was married Aug. 12, 1869, to William P. Oakes, a well-known civil engineer. She is survived by five children—Louis Oakes of Greenville, Miss Gertrude Oakes and Harry Oakes of Kirkland Lake, Ontario, Mrs. George J. Babson of Leesburg, Virginia, and Miss Myrtice Oakes of Dover-Foxcroft, one granddaughter, Mrs. C. Max Hilton of Greenville, and two grandsons, Keith and George J. Babson, Jr., of Leesburg, Va. Also by two brothers, William E. Lewis of Milo, and Frank R. Lewis of Sangerville, and several nieces and nephews.

Funeral services were held at the home Jan. 11, and the services were conducted by Rev. J. Frank Thompson, pastor of the Universalist church.

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Coach (to frosh, turning out for football): "What experience have you had before?"

Frosh: "Well, this summer I was hit by two autos and a truck."—*Lemon Punch.*

* *

"Mr. Bradley is certainly well read. He repeated an exquisite quotation last night."

"What was it?"

"I can't give you the exact words, but he said he'd rather be a something in a something than a something or other in a something else."—*Tit-Bits.*

* *

There is a preacher in Kansas who should have his salary raised for making the following announcement from his pulpit: "Brethren, the janitor and I will hold our regular prayer meeting next Wednesday evening as usual."—*Christian Register.*

* *

A little girl who does not understand encores found fault with the audience at a recent children's concert in which she helped to sing a chorus. "I know we didn't make one mistake," she exclaimed on the way home, "and yet they made us sing it all over again."—*Baptist.*

* *

"You look fed up, old man."

"Yes, I've had a tiring day. That little beast of an office-boy of mine came to me with the old gag about getting off for his grandmother's funeral, so just to teach him a lesson I said I would accompany him."

"Ah, not so bad; was it a good game?"

"No, it *was* his grandmother's funeral!" —*The Passing Show (London).*

* *

The doctors were holding a consultation beside the bed of a man who was supposed to be harboring a diseased hip-bone.

"I believe," said one of the surgeons, "that we should wait and let him get a little stronger before cutting into him."

Before the other prospective operators could reply the patient turned his head and remarked to the nurse: "What do they take me for—a cheese?"—*Dry Goods Economist.*

* *

It was a concert in connection with the Sunday school anniversary, and when Freddy was called upon to give his recitation his nerve failed completely. Standing trembling before the sympathetic audience, it seemed as if he could not make a start.

Persuasion was tried, but in vain. He broke into sobs and finally was sent back to his seat.

The officiating minister seized the opportunity to pour out consolation and also give encouragement for the good of the boy.

"Well, friends," he remarked, "it is not a very nice thing to stand here and look at all your faces."—*Baptist.*

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